

THE WORLD

IN MINIATURE;

EDITED BY

FREDERIC SHOBERL.

Spain and Portugal,

CONTAINING

A DESCRIPTION

OF THE

CHARACTER, MANNERS, CUSTOMS, DRESS,
DIVERSIONS, AND OTHER PECULIARITIES OF
THE INHABITANTS OF THOSE COUNTRIES.

IN TWO VOLUMES;

ILLUSTRATED WITH

Twenty-Seven Coloured Engravings.

VOL. I.

"The proper study of mankind is man."---POPE.

LONDON:

PRINTED FOR R. ACKERMANN, REPOSITORY
OF ARTS, STRAND;

And to be had of all Booksellers.

Fondo Doric 961739
III. 115.



LONDON.
Green, Leicester Street, Leicester Square.

PREFACE

In presenting to the public this division of **THE WORLD IN MINIA-TURE**, the Editor need scarcely enter into any preliminary remarks. The important political events, of which the Peninsula has been the theatre, are yet so recent, that any reference to them for the purpose of bespeaking the interest of the reader in behalf of these volumes would be more than superfluous. Suffice it then to observe, that he has carefully collected, from the most authentic materials, the scattered features of the national character and manners of

the Spaniards and Portuguese, and endeavoured to combine them into a faithful portrait of those kindred nations. Besides consulting the older authorities in regard to Spain, he has derived much assistance from the later works of Bourgoing, Fischer, Laborde and Bradford ; but especially from the still more recent *Letters* published by the Rev. J. Blanco White, under the whimsical name of Don Leucadio Doblado : and in the compilation of the portion relating to Portugal, he has to acknowledge his particular obligations to Mrs. Baillie's lively observations on the people of that country.

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SPAIN AND PORTUGAL

In Miniature.

PART I.

SPAIN.

INTRODUCTION.

The Kingdom of Spain, with that of Portugal, forms an extensive peninsula in the south-west of Europe, separated from France by the broad and lofty barrier of the Pyrenean mountains, and bounded on all the other sides by the Mediterranean sea, the Atlantic Ocean and the Bay of Biscay. Spain alone

extends from 36° to nearly 44° north latitude, and from $9^{\circ}20'$ west, to $3^{\circ}30'$ east longitude from Greenwich, being about 550 miles in length, while its medium breadth may be computed at 440. The three large islands of Majorca, Minorca and Iviza, in the Mediterranean, belong to Spain.

The usual division of the Spanish continent is into fourteen provinces; Catalonia, Arragon, and Navarre, on the confines of France; Biscay, Asturias and Galicia, on the shores of the Atlantic: Leon and Estremadura, on the side of Portugal; Andalusia, Granada, Murcia, Valencia, on the Mediterranean, and Old and New Castile in the centre.

Spain from the end of the 15th to the beginning of the 18th century exhibited the singular phenomenon of a declining population. At the former period, in the reign of Ferdinand and Isabella, Spain contained according to the general computation twenty millions of inhabitants, which number, however, is reduced by Laborde, on what he deems better authority, to fourteen or fifteen; and in 1715, it had sunk to six millions. Dr. Playfair assigns the following as the causes of this remarkable depopulation: The pestilential fevers and epidemic diseases, which carried off one third of the inhabitants in the year 1347, and have produced great mortality

during the last two centuries ; almost incessant struggles for dominion from 714 till the conquest of Granada, and the union of the two crowns of Castile and Arragon ; the expulsion of about 400,000 Jews by Ferdinand and Isabella, and of 900,000 Moors in 1610 ; the discovery of America, which has gradually drained the country of its inhabitants and its industry ; the calamities of war during two centuries from the accession of the emperor Charles V. ; the form of government and national prejudices which discourage foreigners from settling in the kingdom and are inimical to manufactures, commerce and agriculture ; the debauchery that prevails among all ranks ; the grea

number of convents; the celibacy of the clergy; religious oppression and numerous festivals, which lessen the number of working days and thus abridge the labour of the people.

During the last century however the population of Spain so rapidly increased as to amount at the conclusion of it to about ten millions and a half.

The government, originally of a limited nature under the dynasties of the kings of Castile and Arragon, is now an absolute monarchy, the whole authority being centred in the king and his ministers.

In consequence of the zeal manifested by the sovereigns of Spain in behalf of the Romish religion, the Pope con-

SPAIN AND PORTUGAL

ferred on them the title of Most Catholic Majesty, by which they are usually designated and the royal children are styled Infants and Infantas.

SECTION THE FIRST.
OF THE SPANISH NATION IN
GENERAL.

CHAP. I.

PERSONS—DRESS—CHARACTER—GRAN-
DEES—NATIONAL VANITY—EXECUTION
OF AN HIDALGO—POLITENESS—THE
FAIR SEX—CORTEJOS—INSTANCE OF
THE FATAL EFFECTS OF ILL-ASSORTED
MARRIAGES—ANECDOTES ILLUSTRATIVE
OF THE FREE MANNERS OF THE SPAN-
ISH LADIES.

IN a country of such extent and in
which the climate varies so much as
Spain, a considerable difference in per-
son, character and manners must of
course prevail. One general description
therefore cannot exactly apply to the

inhabitants of the whole Spanish portion of the Peninsula, and hence it will be requisite in the sequel to consider those of each province separately.

The Spaniards are moderately tall, with dark hair, eyes and complexion, and very expressive countenances. They are remarkable for a thin elegant shape, and for having more slender legs than any other nation. The higher classes are in general pale and the lower extremely swarthy. Fischer observes, that, notwithstanding the acute and very expressive countenances of the Spaniards, their first appearance is not favourable in the eyes of natives of the north. Their dark and livid complexions are sometimes inimical to

their wishes even with their own countrywomen, provided they have a foreigner for a rival ; and it is a common saying among the women : “ We like foreign complexions.” The provinces, however, produce some varieties in this respect. A Biscayan is whiter than a Castilian and a Catalonian less dark than an Andalusian.

An observer of our own nation, the author of *Recollections in the Peninsula*, who seems to have viewed every thing in this country in the most favourable light, pays homage to the charms of the fair sex in Spain in these terms :— The large black eye, the dark expressive glance, the soft blood-tinged olive of the glowing complexion, makes the

unwilling Englishman confess the majesty of Spanish beauty, and he feels that though the soft blue eye and delicate loveliness of his own countrywomen awaken more tender feelings of interest, yet he would in vain deny or dispute the commanding superiority of those dark-eyed and finely formed damsels.

The Spanish ladies have in general very small feet, and the last favour which they grant to a lover is to allow him to touch them. It was to obtain this peculiar favour of Queen Elizabeth, consort of Philip IV. that the Count de Villa Mediana committed a most extravagant and indeed a most culpable action.

After he had employed a thousand ingenious devices to intimate his sentiments to the queen, and to ascertain that he was not disagreeable to her, the count gave a splendid entertainment at his hotel. He composed a comedy, in which the queen herself condescended to take a part. The machinery cost upwards of thirty thousand crowns. At the conclusion the queen was to ascend in a glory in the midst of a cloud. A man instructed by the count set fire to it, and the flames instantly spread on all sides. The count caught the queen in his arms and carried her away by a narrow staircase, stealing by the way some favours and even touching her foot, says the historian who relates

this anecdote. Unluckily the scene was witnessed by a page ; and when the count was some time afterwards shot dead with a pistol, this event was attributed to the jealousy of the king.

The national costume of the women when they go abroad, consists of a petticoat called *basquina*, thrown over that worn at home, and a kind of veil called *mantilla*. The former is black, or very dark brown ; the latter black or white, and in small towns sometimes red or green. The *basquinas* are generally silk, trimmed with single, double or triple flounces, very broad and adorned with silk tassels. They are open in front, being tied with ribands, and are closed only below. The *mantillas*,

made of German or English cassimere, are commonly adorned with embroidery, or vandyked trimmings, especially the black, which are used in winter. They are attached to a pad, which is kept in its place by a comb, or to the riband that encircles the head and binds the hair. Sometimes the *mantilla* is thrown back like a small capuchin on the head and shoulders, at others it is allowed to float freely ; and out of town it is often taken off or falls down behind.

The *basquina* and the *mantilla* constitute in fact the Spanish national female dress out of doors, and without them women never appear in public. Women of the lower classes sometimes go

without a *basquina*, but rarely without a *mantilla*: and to be completely dressed it is indispensably necessary to have both.

Girls from their earliest infancy wear both, and it is doubtless the custom of wearing them so young that gives the habitual elegance and the peculiar art with which they use them: for, unbecoming as the *mantilla* appears on a female of any other nation, to Spaniards it is a graceful ornament, which imparts to all the features an animated and fascinating air. All their motions are in harmony with its undulations. Short and transparent, according to the present fashion, it does not hide

the waist, and suffers all the graces of their slender and attractive forms to be perceived.

In the southern provinces, during the summer months, the women sometimes wear light jackets without sleeves, and envelop their bosoms and arms in the *mantilla* in a very pleasing manner. Visits of etiquette are always paid and received in a *mantilla* and *basquina*; but intimates throw off both, as they can put them on in an instant. These two articles of dress are very convenient and sometimes cause the wearers to neglect what is beneath them.

Women of the first class adopt the French fashions, and have almost re-

nounced the national dress, except when they go out on foot or to public assemblies, to church or to the theatre. In the latter indeed fashion has made some innovations. The *mantillas* are shorter than they formerly were, and gowns, having the body and *basquina* in one piece, are worn. There are even *basquinas* of net-work, under which are light petticoats that display the shape. Such is the costume of the lady represented in the annexed engraving. In winter are worn a kind of pelisses, over which the veil is thrown back.

This national female costume dates from the time of the Moors and is still used in Barbary. Fans seem to have



LADY of MADRID.

Pub. by Rackemann London 1825.



the same origin, which accounts for their almost universal use in Spain, from the queen to the beggar, from advanced age to infants three years old. A showy fan is indispensable in all seasons both in and out of doors; a Spanish woman might as well want her tongue as her fan; indeed the fan has this advantage over the natural organ of speech, that it conveys thought to a greater distance.

The dress at home consists of a jacket and petticoat of silk, cotton or other light stuffs.

A few females in some of the country towns still wear a disguise which was very common under the Austrian dynasty, and consists in the *mantilla*

crossed upon the chin so as to conceal the features. A woman in this garb is called *tapada*. Females may sometimes be seen covered from head to foot with a black woollen veil, falling on both sides of the face, and crossed so closely before it, that nothing can be perceived but the gleaming of the right eye placed just behind the aperture. The old dramatic writers of Spain found in the *tapadas* an inexhaustible resource for their plots. As the laws of honour protected a veiled lady from the intrusions of curiosity, jealousy was thus perpetually mocked by the objects that were the main source of its alarms.

The head-dress differs according to

the rank of the wearers, and in the various provinces. Women of the middle class wear in general a *cofia*, which is a kind of large bag of taffeta with a number of trimmings. It is fastened to the middle of the head and embraces the tresses behind. Above it is an ivory comb upon the front hair, to which is attached the pad used for supporting the *mantilla*. The hair is generally of a fine black.

In their stockings and shoes they are particularly elegant. For this reason their petticoats are short, so that at every step the calf of the leg may be seen through the long and moving fringe of the petticoat. Splendid earrings and diamond rosettes are much

used, as well as bracelets and necklaces. The latter often consist among the poor of a shabby rosary, on which are strung counters or small plates of brass.

I have often, says Fischer, from whom the preceding details are chiefly borrowed, heard the Spanish women of different provinces distinguished thus : The Biscayan are laborious, the Catalonian excellent housewives, the Castilian prudes, the Andalusian ardent, the Valencian clean, and those of my province beautiful—the most beautiful.

With the men, the cloak is still the most usual dress, but it is by no means worn habitually. Persons of the higher or middle classes dress in the French

or English style. Old men adhere to the ancient fashions, but the young copy every novelty, and we find as complete dandies in Spain as elsewhere. Under the cloak is always worn a short jacket, especially among the lower orders, who adhere more closely to this national dress, and to whom the hair-nets and girdles seem almost entirely confined. The long swords that used to be so famous under the name of toledoes, are now to be seen only with other curiosities of antiquity in the public arsenals.

About sixty years ago long mantles and slouched hats were universally worn. This costume, in which a person could scarcely recognize his most

intimate friend, was found too favourable to assassination and other crimes ; and the minister, the Marquis de Squilaci, obtained an ordinance from the king limiting the length and size of these articles of dress. His attempts to enforce this regulation occasioned a popular sedition, to which the minister was sacrificed ; the example of the court gradually effected that change which coercion could not accomplish ; and slouched hats are no longer seen in the capital.

If we consider the general character of the Spanish nation, setting apart the differences arising from the different provinces and professions of individuals, we find that pride and generosity are

ts basis. Add to this a profound respect for the Catholic ceremonies and religion, an undeviating attachment to every thing that custom has established, and a fixed aversion for every thing foreign and for all innovation.

The inhabitants of the southern provinces, however, are more civilized than those of the north. The higher classes have received more foreign cultivation : but, notwithstanding these shades of difference, their general character is always the same ; their mode of life and their manners in all that concerns it are absolutely alike.

The national pride, says Laborde, in delineating the Spanish character, is every where the same. The Spaniard

has the highest opinion of his nation and himself, and this he expresses with energy in his gestures, words and actions. This opinion is manifested by all ranks in life and all classes of society. Its result is a kind of haughtiness, sometimes repulsive to those who are its objects, but useful in imparting to the mind a sentiment of nobleness and self-esteem, which fortifies it against all meanness.

The Spaniards are very reserved, and rather wait for than court the advances of a stranger: yet, in spite of their apparent gravity, they possess an inward gaiety which frequently breaks out when proper occasions call it forth. They are slow in their operations, fre-

quently deliberating when they ought to act, and spoiling matters by temporising, as much as some other nations do by precipitation. This tardiness would be but a slight failing, did it not proceed from a radical defect, from the invincible indolence and hatred of labour which prevail among all ranks of society.

The higher orders bestow no attention on agriculture and commerce : they reside for the most part at court and in the metropolis, reckoning it beneath their dignity to live in villas on their estates among their tenants. In their estimation a labouring man quits the dignity of the Spanish character and renders himself an object of con-

tempt. Hence a listless indolence prevails. The common people have no encouragement to industry, and must feel little concern for the welfare of a country where a few overgrown families engross every thing valuable and never think of the condition of their vassals. The indigent Spaniard does not bestir himself unless impelled by want, because he perceives no advantage to be derived from industry. A stranger to intemperance and excess, his scanty fare is easily procured ; and under a climate so propitious few clothes are required. The hovel which he occupies, together with all its contents, has a mean, filthy, despicable appearance, and all that relates to him

bears the impression of wretchedness and misery.

The Spanish grandees, however exalted their pretensions, are mostly affable and obliging : they are far from displaying the haughtiness and pride attributed to them in the rest of Europe. Many of them are as remarkable for gentleness of manners, as the great at other courts for a repulsive dignity: not but that they possess what, if it does not authorise, would at least excuse the assumption of airs of pride, high employments, illustrious rank and immense fortunes. In the latter point indeed they surpass the most opulent of many other countries : but they rarely make an appearance cor-

responding to their wealth. They do not ruin themselves by magnificent houses, entertainments and pleasure-gardens. These kinds of ostentation are almost unknown among the Spaniards: theirs are more obscure but perhaps not the less costly. Numerous sets of mules, rich liveries which are exhibited but five or six times a year, and an immense number of servants, are their chief articles of expense. The management of their estates also runs away with a considerable portion of their income. They have stewards, treasurers and various officers like those of petty sovereigns. They keep in their pay not only the attendants who have grown old in their service, but those

of their predecessors, and even provide for their whole families. In this manner the Duke of Arcos, who died in 1780, maintained three thousand persons. This magnificence, assuming the disguise of charity, is attended with more than one inconvenience: it encourages idleness and a system of extravagance, the roots of which are so widely spread as to escape the strictest vigilance.

The least mixture of African, Indian, Moorish or Jewish blood is deemed in Spain such a taint that the meanest peasant looks upon it as a source of misery and degradation, which he is doomed to transmit to his latest posterity. Nor does the knowledge of such

a fact die away in the course of years, or become unnoticed from the obscurity of the parties. A person free from tainted blood is defined by law "an old Christian, clean from all bad race and stain." The severity of this law, or rather of the public opinion enforcing it, shuts out its victims from every employment in church and state, and excludes them even from the fraternities, or religious associations, which are otherwise open to persons of the lowest ranks.

It is nevertheless a fact, that many of the grandees and the titled noblesse derive a large portion of their blood from Jews and Moriscoes. Their pedigree has been traced up to those

cankered branches in a manuscript book, which neither the influence of government nor the terrors of the Inquisition have been able to suppress completely. It is called *Tizon de Espana*, "the Brand of Spain." But wealth and power have set opinion at defiance; and while a poor industrious man, humbled by feelings not unlike those of an Indian Paria, will scarcely venture to salute his neighbour, because forsooth, his fourth or fifth ancestor fell into the hands of the Inquisition for declining to eat pork; the proud grandee will think himself degraded by marrying the first gentlewoman in the kingdom, unless she brings him a *hat* in addition to the six or eight which he

may be already entitled to wear before the king.

The highest privilege of a grandee is that of covering his head before his sovereign; hence a family, which is said to possess two or more hats, has a right by inheritance to as many titles of grandeeship. Pride having confined grandees to intermarriages in their own caste, and the estates and titles being inheritable by females, an enormous accumulation of property and honours has been made in a few hands. The chief aim of every family is constantly to increase this preposterous accumulation. Their children are married by dispensation in their infancy to some great heir or heiress, and such is the

multitude of family names and titles which every grandee claims and uses, that in a simple passport given by the Spanish ambassador in London, when he happens to be a member of the ancient families, the whole first page of a large foolscap sheet will probably be employed to tell who the great man is whose signature is to close the whole.

There is in fact a pervading spirit of vanity in the whole nation, which actuates even the lowest classes, and may be discovered in the evident mortification which menials and mechanics are apt to feel, on the omission of some modes of address intended, as it were, to cast a veil on the humbleness of their condition. To call a man by the

name of blacksmith, butcher, coachman, would be considered an insult. They all expect to be called either by their christian name or by the general appellation *Maestro*, and in both cases with the prefix *Senor*; unless the word expressing the employment should imply superiority, as *Mayoral*, chief coachman, *Rabadan*, chief shepherd, *Aperador*, bailiff. These and similar names are used without an addition, and sound well in the ears of the natives. But no female would suffer herself to be addressed *cook*, *washerwoman*, &c., they all feel and act as if, having a claim to a higher rank, misfortune alone had degraded them. Poverty, unless it be extreme, does not disqualify a man of

family from the society of his equals. Secular clergymen, though plebeians, are generally well received; but the same indulgence is not readily extended to monks and friars, whose unpolished manners betray too openly the meanness of their birth. Wholesale merchants, if they belong to the class of *hidalgos*, are not avoided by the great gentry. In the law, attorneys and notaries are considered to be under the line of gentlemen, though their rank, as in England, depends a great deal on their wealth and personal respectability. Physicians are nearly in the same predicament.

An *hidalgo* or gentleman, possesses numerous privileges, and among the rest

is exempt from the disgraceful punishment of hanging, if sentenced to die for any capital crime. An instance of this kind, related by Mr. Blanco White, is highly characteristic of the prejudices of the Spaniards about blood.

A gang of five banditti was taken within the *audiencia*, or chief court of justice of Seville, one of whom, though born and brought up among the lowest ranks of society, was by family an hidalgo, and had some relations among the better class of gentlemen. After lingering as usual four or five years in prison, these unfortunate men were found guilty of several murders and highway robberies, and sentenced to suffer death. The relations of the

hidalgo, who, foreseeing this fatal event, had been watching the progress of the trial, in order to step forward just in time to avert the stain which a cousin in the second or third remove would cast upon their family, if he died in mid-air like a villain, presented a petition to the judges, accompanied with the requisite documents, claiming for their relative the honours of his rank, and engaging to pay the expenses attending the execution of a *nobleman*. The petition being granted as a matter of course, the following scene took place.

At a short distance from the gallows on which the four *simple* robbers were to be hanged in a cluster from the

central point of the cross-beam, all dressed in white shrouds, with their hands tied before them, that the hangman, who actually rides upon the shoulders of the criminal, may place his foot as in a stirrup, was raised a scaffold about ten feet high, with an area of about fifteen by twenty, the whole of which and down to the ground on all sides was covered with black baize. In the centre of the scaffold was erected a sort of arm-chair, with a stake for its back, against which, by means of an iron collar attached to a screw, the neck is crushed by one turn of the handle. This machine is called *garrote*, a stick, from the old-fashioned method of strangling, by twisting the

fatal cord with a stick. Two flights of steps on opposite sides of the stage afforded a separate access, one for the criminal and the priest, and the other for the executioner and his attendant.

The convict, dressed in a loose gown of black baize, rode on a horse, a mark of distinction peculiar to his class,—plebeians riding on an ass, or being dragged on a hurdle, attended by a priest and a notary, and surrounded by soldiers. Black silk cords were prepared to bind him to the arms of the seat, for ropes are thought dishonourable. After kneeling to receive the last absolution from the priest, he took off a ring, with which the unfortunate man had been provided for the melancholy

occasion. According to etiquette, he should have disdainfully thrown it down for the executioner ; but as a mark of Christian humility, he put it into his hand. The sentence being executed, four silver candlesticks, five feet high, with burning wax-candles of proportionate length and thickness, were placed at the corners of the scaffold ; and in about three hours a suitable funeral was conducted by the posthumous friends of the noble robber, who, had they assisted him to settle in life with half of what they spent for this absurd and disgusting show, might perhaps have saved him from this fatal end. But these honours being what is called *a positive act of noblesse*, of which a due

certificate is given to the surviving parties, to be recorded among the legal proofs of their rank, they may have acted under the idea that their relative was fit only to add lustre to the family by the close of his career.

A stranger cannot help being struck on finding among all and even the lowest class of persons in Spain, the same old-fashioned expressions of politeness as are usual among gentlemen. The word *caballero* corresponds exactly with our gentleman; and here all call one another so, they treat one another so, and are such in a certain degree. If a couple of peasants or *hacendados* are eating together, and a third person enters the *posada* with his *Ave Maria*, he will not

fail to be asked : “ Will you join us, *caballero?*” while he will greet them with a “ Much good may it do you, gentlemen !” These and many similar forms of speech are heard in the lowest pot-house as well as in the best company.

It is an invariable rule, when a person calls for something in a public-house, to offer some of it first to his neighbours. The beggar who is eating his crust of bread or melon beneath a porch, will offer it you as you pass, or if you chance to stop, with an *usted gusta caballero?*—“ Will you taste, sir ?”

Foreigners not unfrequently accuse the Spaniards of insincerity, alleging that they are people of many words

and outward politeness, who offer their services in every shape, but in case of need will not lift a finger in your behalf. This is nearly as absurd as if any one should expect another to clean his shoes because he had called himself his humble servant. The Spanish language and manners have a larger proportion of these complimentary phrases, but if any one takes them in their literal signification, and afterwards finds that he is deceived, he must blame himself and not the people and their customs. The fact is, that in Spain you meet with as much active assistance as elsewhere. It is true that Spaniards very rarely allow a stranger free access to their houses, their tables

and family circles ; and it is customary only among such as have adopted foreign manners : and this appears perfectly natural. The Spaniards live much less at home than we, and their houses and tables, even though they may belong to the superior classes, are perhaps scarcely fit to be offered : they are partly aware of this and are ashamed to expose their deficiencies ; therefore the expressions, “ This house is yours,” and “ Will you dine with us ?” are in fact mere compliments, just like “ Your humble servant.”

It is extremely easy for a gentleman to gain an introduction to any family : the slightest occasion will produce what is called an “ offer of the house,”

when you are literally told that "the house is yours," and upon the strength of this offer you may drop in as often as you please. This complimentary mode of expression has led foreigners to charge the Spanish character with insincerity, a charge which merely serves to prove their own ignorance of the manners of the country. A case in point is related by Mr. White.

An English nobleman, when travelling in Spain, wished to spend a fortnight at Barcelona; but the inn being rather uncomfortable for himself and family, he was desirous of procuring a country-house in the neighbourhood of the town. It happened at this time that a rich merchant, for whom his

lordship had a letter, called to pay his respects, and, in a string of high-flown compliments, assured him that both his town-house and villa were entirely at his service. My lady's eyes sparkled with joy; but she was rather vexed that her husband hesitated a moment to secure the villa for his family. Doubts arose as to the sincerity of the offer; but, after all, the merchant, to his great astonishment, no doubt, received a very civil note, accepting the loan of his country-house. He sent an awkward excuse in answer, and never shewed his face again.

Fischer has drawn a picture of the fair sex in Spain, which is far from fascinating. The physiognomy of à

Spanish woman, says he, bears the stamp of sensibility. Her slender form, her majestic step, her sonorous voice, her black and brilliant eye, the vivacity of her gesticulation—in a word, the whole action of her person shews the temperament of her soul. Her charms are prematurely developed and fade with equal rapidity. The climate, the heating aliments that are used, excess in amusements, concur to produce this effect. At forty, a Spanish woman appears twice as old, and her whole exterior indicates exhaustion and premature old age. Almost all have a down upon their upper lip, a peculiarity which is so disagreeable that they have recourse to the *velleras*, or women

who make a profession of plucking out superfluous hair. Almost all have spoiled their teeth by an immoderate use of *dulces*, or sweetmeats.

A Spanish woman is sincerely and irrevocably attached to her religion. Her tender veneration of the Madonna and her devotion to her patron saint may occupy her infantine heart, and the pomp of ceremonies may amuse her unpractised senses, but they certainly open her soul to the attacks of love: and thus from the age of sixteen a voluptuous devotion becomes the most important occupation of her life. In this view alone can the contradictions in her conduct be explained, and her continual alternations of penitence

and aberration accounted for, as well as the physical influences exercised over her by the priests.

Divided between religious duties and the pleasures of sense, a Spanish woman seems to be in a state of continual warfare between her conscience and her constitution. In spite of constraint, however, nature at length overcomes the rigour of her principles, and she ends by quieting her conscience with the idea of being able to expiate enjoyment by a mass or a prayer. At the same time so ignorant are they of those charms, those sweet illusions which the sex derive from delicacy, that the utmost freedom of language and look is incapable of putting them

to the blush. In truth, their lips, their eyes, their ears are alike strangers to chastity, but their pride prevents them from going farther. 'Tis they must reign with uncontrolled power : every advance therefore from persons of the other sex would be rejected with disdain : for it is they that must chuse, not be chosen. They are, however, faithful and constant in their attachments. The energy of their character preserves them from levity and their pride from baseness.

They are susceptible of the most elevated sentiments, of the most noble sacrifices, of the most generous actions ; but the source of these must be sought not so much in the attach-

ment of a female to the object of her love, as in the high ideas which she entertains of herself. She considers her lover as her property, and uses the same complaisance towards him that she would feel for herself; but in return she exacts the most absolute devotion to her will.

Nothing can be more burdensome than the restraint attached to the title of lover: it is one uninterrupted succession of minute cares and attentions. Chained to the arm of his mistress, he must accompany her every where like her shadow. In the public walks, at mass, at the theatre, at the confessional, never must he quit her; and the whole weight of her affairs of every

kind rests upon his shoulders. Never must he approach her empty-handed, especially on festivals. To him a wish, however slightly expressed, a caprice the most undecided, is a command; while the most inviolable respect for her whims and fancies, and the most unruffled submission of temper are sacred duties : in a word, he must in all things be the passive agent of a woman, whose ardent imagination often commands what is impossible with impatient egotism.

The matrimonial engagement is formed sometimes from an appearance of mutual inclination, frequently from mere convenience, and the nuptial benediction renders it indissoluble. On the very day

of marriage, however, the lover, hitherto the most humble slave of his intended wife, suddenly becomes her master. While he endeavours to assert his neglected rights, the wife defends hers with so much the more obstinacy, and at the very moment when he is striving to strip her of her authority, she is increasing her pretensions. Thus marriage becomes a source of perpetual hostilities, which nourish disunion between husband and wife, and are the principal cause of the continuance of the custom of *cortejos*.

This term signifies generally a lover, but more particularly that of a married woman. *Cortejos* are rarely found among the middle classes, and scarcely ever among the lower orders. Very

frequently these lovers have nothing but the name, and might more properly be denominated friends, on whom all the duties above enumerated are imposed ; but still more frequently they enjoy all the privileges of a husband. This species of intimacy is nevertheless subject to such rigorous laws, that the parties in some measure insulate themselves from all other persons of the opposite sex, and consider the least cause of suspicion as unpardonable.

The Spanish ladies therefore are miserable, when their *cortejos* are out of their sight. Let a female be well or ill, at home or abroad, her *cortejo* must always attend her like her guardian-angel. In her apartment he is always

at her side. In company a chair is placed by her for him, and when she goes abroad she takes hold of his arm. If she dances at all she first dances with him ; but with a stranger she evidently shows that she receives no pleasure from the amusement with any other partner than her gallant. The more ardent the passion of the Spaniards of both sexes, the more jealous and vigilant they are. In large companies the *cortejo* must not converse with any lady but his mistress ; and if a female is addressed in the presence of her *cortejo*, she soon evinces a manifest uneasiness, arising solely from the fear of offending her lover.

When a *cortejo* thinks that he has

reason to be offended, not content with reproaching his mistress in the strongest terms, he vents his indignation in acts of the grossest violence. Thus, shortly before Townsend's arrival at Madrid, an officer, not of very high rank, dragged one of the first duchesses of the court by the hair of her head about her own apartment, because she had excited his jealousy. It is still more frequently the case that the ladies attack their imprudent or suspected *cor-tejos* like tigresses, and leave abundant marks of their talons upon their faces.

With these sentiments nothing is more common in Spain than to see such connexions continue for life, or expire merely of old age. Inconstancy

is still in some measure reckoned disgraceful ; and though a female might be disposed to brave the public opinion, yet it is not easy to disengage herself from her *cortejo*, if he be only a man of true courage. A lover of this description will not resign possession of his mistress till he is compelled sword in hand, and hence a mortal combat is the only way in which a new and favoured *cortejo* can supplant his predecessor. Fortunately for the friends of innovation, all *cortejos* are not equally tenacious of the rights which they have once acquired. Of late years the number of Spanish ladies who have discarded their lovers when the latter ceased to please them, and filled the

vacant places with others, has gradually increased. The ancient respect for constancy is nevertheless still so predominant, that ladies of the highest rank, when they change too often, incur universal contempt, and are at length at a loss to find a *cortejo*.

This easy disposition of Spanish husbands, and the liberty enjoyed by Spanish wives, cannot fail to excite the greater astonishment, as all the kings from Philip V. have been most scrupulous observers of conjugal fidelity, and have not only endeavoured to prevent scandalous amours, but likewise punished them with equal severity. The monarch just mentioned carried his reserve so far, that he was offended with

the female attendants who brought him and the queen their chocolate in the morning, for appearing, as was then the Spanish fashion, with their bosoms uncovered. He forbade them several times to dress in that manner, but in vain ; and as he had no other way of defending himself from the sinful sight, he began, as if by accident, to spill the scalding chocolate in the bosoms of those who persiated in the display of their charms. This severe remedy proved efficacious ; and from that time the fairest bosoms were carefully concealed.

An attentive observer will easily convince himself that happy marriages, which are every where rare, are still

more so in Spain. But how are women in that country to acquire just notions of their duties and destinations? All their education consists in a knowledge of dogmas and ceremonies, to which is given the name of religion, and in cultivating a few external accomplishments, such as dancing, embroidery, and playing the guitar. To them marriage is a state of idleness and of pleasure. It is on the husband that all the cares of the house and of marketing devolve; and in the first and middling classes it is even very rare to see a mother nurse her own children.

It is true that in Spain women were formerly in a state of the most abject slavery, probably a relic of Moorish

manners, insomuch that after the general civilization of Europe, Spanish jealousy became proverbial; but running from one extreme to the other, the manners of Spain are now almost become more free than those of any other country. Women pay and receive visits, form their *tertullas*, or parties, at will, go to public spectacles without consulting their husbands, spend the income of their dowries as they please, and demand besides a certain allowance for pin-money. In short they not only know how to assert their rights, but enforce their pretensions with the utmost rigour.

These ill-assorted marriages sometimes

produce the most horrid acts of revenge. The following instance occurred during Fischer's residence at Madrid.

Donna Antonia, a charming woman of about twenty-nine, was married to a merchant, a man of mild temper, but capricious and of a weakly constitution. This lady had always led a very retired life, till a young man from Valencia, who came to study the law at Madrid, was recommended to her husband, and thus had access to her. Donna Antonia was pleased with his person, which procured him her favour and all the privileges attached to it. The husband soon perceived their intimacy, and by fair means succeeded in dismissing

the young man, without affording his wife an opportunity of opposing the measure.

Her letters, however, pursued her paramour wherever he went, and love and revenge rendered them so eloquent, that the young man in a few months broke his word and secretly returned to Madrid. He then renewed his interviews with her at a private house, and his passion daily increased. At length Antonia ventured to communicate to him a plan which she had long formed of assassinating her husband, and offered him on that condition her hand and fortune. Don Juan shuddered with horror at the proposal, and begged her to abandon the idea, representing to

her the dreadful consequences of so heinous a crime, which he absolutely refused to perpetrate. Hereupon she at first treated him with the profoundest contempt, and then gave herself up to all the extremes of despair. She employed alternately menaces, prayers and imprecations, and then recurred to all the artifices that revenge or love could contrive, till at length Don Juan consented, and the death of the husband was resolved. They were engaged in devising the means of effecting this purpose, when a circumstance occurred to hasten its execution.

Donna Antonia had presented one of her watches to Don Juan, but her husband missing it, she accused the

cook of having stolen it, and on that pretext discharged her. The husband, however, meeting the woman, upbraided her with her conduct, but she justified herself by revealing to him the whole secret. He therefore brought her home, concealed her in an alcove, called his wife and made the pretended theft the topic of conversation. The remainder of this interview may be easily imagined. All was now lost, and nothing but the death of her husband could save her. The grief of the latter for the infidelity of his wife brought on a fever, and he was obliged to confine himself to his bed. It was therefore determined to send out all the servants on the following Sunday, that

the patient might be left alone. The opening of the door of the balcony was the signal agreed on, and thus the plot was executed. The lover entered the apartment with the poniard in his hand, fell upon the sick man, gave him several stabs in his belly and made his escape. But the unfortunate husband, calling for help, was heard by a young girl who was with her aunt, Donna Antonia. The noise made by the murderer in escaping also attracted her attention, as she ran to the apartment of her uncle, whom she found weltering in his blood. She immediately called her aunt, who, as may easily be conceived, did not fail to call out for help also, and ^{to} feign the deepest despair.

Meanwhile the young man had gained the Toledo gate, and was going to quit Madrid, when he recollected that he had no money : he therefore turned back and went to his lodgings to get some ; but, strongly impressed with the embarrassment in which he imagined the object of his love to be, he went to a woman of his acquaintance and there waited to receive some tidings of her.

Two days passed on, the report of the murder spread over Madrid ; meanwhile the person who was in the secret of their connexion revealed it to her confessor, who advised her to go and inform the *alcade-mayor*. The suspicion was confirmed by an intercepted letter, and the culprits were appre-

hended. Don Juan immediately confessed, and Donna Antonia, who had at first denied her crime, was convicted. The prosecution continued four months, after which they were both condemned and sentenced to die. At first, when Donna Antonia was informed that her lover had confessed, she flew into a rage, and loaded him with reproaches and abuse; but in her last moments her love seemed to be renewed with increased ardour, and when her sentence was read to her, she asked: "And will Don Juan suffer the same fate?" which being answered in the affirmative, she replied: "Then, gentlemen, I am much more grieved for him than for myself," and immediately fainted.

Against the day of execution a scaffold was erected in the Plaza Mayor. The culprits, having received the sacraments in the chapel of the Dominicans, were conducted to execution by the confraternity del Refugio. They were both dressed in black, and Donna Antonia wept. She would have embraced her lover for the last time, but he turned away his head, till the confessor at length reconciled them. She had begged as a favour to be strangled first, but the sentence was that both should be executed in the same moment. They were each on a separate seat. Don Juan fainted at the moment when the cord was put round him, but Donna Antonia sat with great decency,

casting her eyes upon her lover. They were dispatched in about a minute

According to custom the bodies remained exposed till sunset. Twelve candles of yellow wax burned near them on black stands, and some of the executioner's attendants kept guard. The whole square swarmed with people from four in the morning, and continued so throughout the day. The observations of the spectators all bore the stamp of the national character. The faces of the deceased being black in consequence of the reflux of the blood during suffocation, the people of course attributed this to the violence which the devil had done to their souls. The men made excuses for Don Juan, and the women

took up the defence of Donna Antonia. The majority pitied their unhappy fate. This probably it was that induced a preacher some days afterwards to declare in his sermon, that "he knew for certain that Madrid contained thousands of women, one half of whom had been guilty of similar crimes, and the other meditated the perpetration of them." It is to be hoped that the pious ecclesiastic in his zeal somewhat exaggerated; yet it is certain that the Spanish women are too often led by the manners of the country to rid themselves of their husbands by poison or any other method.

Madame d'Aulnoy, who wrote about a century ago, remarks that in Spain strong attachments usually terminated

in some fatal catastrophe, and relates the following instance which had then recently occurred :—A woman of quality having reason to complain of her lover, found means to draw him into a house that belonged to her ; and after loading him with severe reproaches, against which he made but a feeble defence, because he deserved them, she presented to him a dagger and a cup of poisoned chocolate, desiring him to chuse between them. Aware that he was completely in her power in that place, he wasted not a moment in endeavouring to excite her pity, but coolly took the chocolate and drank it off. When he had finished, he said : “ This chocolate would have been better for a little more

sugar, for the poison makes it very bitter ; recollect this for the benefit of the next person you provide for." He was presently seized with convulsions, for the poison was very strong, and expired in less than an hour.

A foreigner cannot but be surprized at the strange mixture of caution and liberty which appears in the manners of Spain. Most rooms have glass doors, but when this is not the case, it would be highly improper for any lady to sit with a gentleman, unless the doors are open. Nevertheless, when a lady is slightly indisposed in bed, she does not scruple to see every one of her male visitors. A lady seldom takes a gentleman's arm, and never shakes him by

the hand, but on the return of an old acquaintance after a considerable absence, or when they wish joy for some agreeable event, the common salute is an embrace. An unmarried woman must not be seen alone out of doors, nor must she sit *tête-à-tête* with a gentleman, even when the doors of the room are open; but as soon as she is married, she may go by herself wherever she pleases, and sit alone with any man for many hours every day.

Respecting the free manners of the Spanish ladies, Mrs. Baillie relates the following anecdote:—A Portuguese nobleman, travelling some years since in Spain, passed a few days under the roof of a lady of high rank, whose

husband was one of the most distinguished persons in the government. The bed-rooms are frequently without doors, a slight curtain covering the entrance to each. The baron was a favourite of the fair hostess. One morning, as she was in her own apartment, she heard his footsteps passing along the gallery, and called to him to come in and sit down. The gentleman hesitated, surprized at her freedom of manner ; for the Portuguese, in every outward appearance, are far more reserved than the Spaniards : and perceiving her maid standing at the entrance, he asked, " if her lady was dressed, and would admit him. " " Dressed !" repeated the laughing damsel,

“ what difference can that make? come in! come in!” He accordingly complied, and found her in bed, with one foot exposed to the inspection of the family-surgeon, who was preparing a penknife to cut her excellency’s corns.

The same lady had a very large party of distinguished nobility at dinner. She intended to go to the theatre at night, and a few minutes before the proper hour, her maid entered the apartment with a box of jewels, from which she coolly selected what she thought most splendid; and putting them upon her mistress, chattered the whole time to the noble visitants, without appearing in the least restrained or

impressed with their superior rank. As soon as her excellency was adorned, she called for coffee, and placing her feet upon a pan of hot charcoal, used during the winter in Spain, she carelessly turned one beautiful leg over the other, so as to display not only their own symmetry but a pair of very rich garters, which hung down in golden tassels, and began to smoke.

The fair writer just quoted relates, that not long since, on the arrival of a Portuguese ambassador in Spain, his lady enquired what would be expected of her by the people of fashion, among whom she was come to reside, and was told that it would be proper to begin with giving a ball and supper. Tickets

of invitation were accordingly issued, and a magnificent entertainment prepared. The appointed night arrived, and the lady, covered with jewels, was in readiness to receive her guests : but to her great surprize scarcely any one appeared. Hour after hour elapsed, and still the musicians played to the walls and benches. The supper was equally neglected, and in short the whole entertainment was thrown away. A few days afterwards she received from the French ambassadress a solution of the mystery. " How did your excellency word the cards of invitation?" she asked. " I scarcely understand your question."—" I mean *whom* did you mention in each card?"—" The

heads and the principal members of every family, of course.”—“No one else?”—“Certainly not, *who* should there have been in addition?” At these words the Frenchwoman indulged an inexpressible burst of laughter—“Forgive me, madam,” said she, “but your simplicity is infinitely amusing! You should never have asked husband and wife together; had you invited every lady and her *cortejo*, your rooms would have overflowed.” The Portuguese, to prove the truth of this hint, gave another ball, wording her invitations in the *proper* manner; and the consequence was, that her entertainment was the most brilliant and

numerously attended that it is possible to conceive.

The Spanish women always were and still are, much more free in their language and bolder in their address than the females of other polished nations of Europe. Notwithstanding this want of delicacy, the women of Spain will not permit many familiarities or caresses and marks of attention, which are thought perfectly innocent among people less immodest and less corrupt. A Spanish lady would not allow, in the presence of others, the chastest kiss of friendship, or the coldest salute of politeness. Kisses are therefore entirely banished from the Spanish stage.

Owing to the aversion to this mode of salutation, the translator of a French *opérette* entitled *Le Tonnelier*, instead of making the hero of the piece kiss his mistress, has represented the latter picking the vermin from her gallant, because this is a service which lovers of the lower class in Spain very commonly render to one another.

Townsend relates, that in 1786 he himself saw a merchant take a cigar from his lips and present it to a countess. The lady accepted it with an obeisance, smoked it half out, then returned it to the owner, and after an interval of some minutes, puffed out a thick cloud of tobacco-smoke, after she had first suffered it to circulate completely through her lungs.

CHAP. II.

HOUSES—FURNITURE—BRASEROS—BEDS
—THE SIESTA—HABITATIONS OF THE
PEASANTRY—WANT OF CLEANLINESS—
NATIONAL DISHES.

The houses of the nobility are rather richly than elegantly furnished: some of them have had the good sense to banish from their apartments the canopy, which is a privilege of the grantees. From Madame d'Aulnoy's account of Spain, written in the early part of the last century, we learn how tenacious the titled nobility then were of the prerogative of reposing under a magnificent canopy. If, says that

lady, they have thirty rooms on the ground floor, you will find thirty canopies in them. My kinswoman, who has been created by the king marchioness of Castille, has twenty in her house.

The rich have in general a great profusion of silver plate. It is related that some years ago, on the death of the Duke of Albuquerque, it took six weeks to weigh and make an inventory of his gold and silver plate. There were, among other articles, fourteen hundred dozen plates, five hundred large and seven hundred small dishes, and the rest in proportion. This magnificence is scarcely ever displayed except at weddings. On such occasions

the number of guests has no bounds, and it would be thought disgraceful to be obliged to borrow.

Fire-places and chimneys are almost unknown in Spain, especially in the southern provinces. Even at Madrid, though the winter season is rather dangerous there for persons of a delicate constitution, because the vicinity of the mountains of Guadarrama, covered with snow, renders the air very keen, no precautions whatever are taken against the cold. Apartments, therefore, are warmed in cold weather by *braseros*, or portable chaffing-dishes, containing lighted charcoal, the fumes of which, without a brisk current of air, are extremely dangerous. In the

houses of the wealthy there is usually a large silver *brasero* in every room: others have *braseros* of copper, either plain or plated with silver. Sandal wood and other fragrant woods in powder are sometimes thrown on the *brasero*, and these, without producing smoke, fill the apartment with an agreeable aromatic vapour.

In Valencia and other provinces, where olives abound, on account of the scarcity of wood and charcoal, the stones of the olives, coarsely broken, are employed in their stead. These stones, being impregnated with an oily matter, burn as well as charcoal, and give as much heat, while the exhalations from them are less pernicious.

It must be acknowledged, however, that the unwholesome air generated by this kind of combustible is corrected by the smoke of tobacco. In smoking the Spaniards never use pipes, but employ cigars. These they smoke every where, at home and abroad; in the coffee-houses, in the public promenades, at balls and in companies; physicians themselves smoke when visiting their patients, and lawyers while in consultation with their clients. Sometimes a smoker will hand his cigar to his neighbour, and the same cigar will serve several persons alternately.

The Spaniards have no feather beds, but sleep on one or more mattresses,

laid not on a sacking bottom, but on boards and paillasses. The bed itself is usually very low. Instead of bolsters, they pile four or even six pillows one upon another. The bed-clothes are short and narrow. In winter they use a coverlet of velvet laced with gold; the curtains are thick and heavy. In summer the heat prevents them from using the latter; but the wealthy adapt to the bedstead a mosquito cloth of coloured gauze, to keep off the gnats.

It is absolutely necessary for the Spaniards to take a nap of two or three hours after dinner, which they call the *siesta*. Some continue this practice in winter, but nobody dispenses with it in summer. The heat is so intense

that it enervates the frame, and obliges these people to recruit by sleep their exhausted strength. To this end they do not merely take a doze in an arm-chair or on a sofa, but completely undress themselves and go to bed.

At the usual hour of the *siesta*, servants follow the example of their masters, and the shops are shut up. To a stranger it appears most singular to see the streets and the public places, which were a few moments before thronged with passengers and loungers, all at once turned into a perfect solitude. But the shops are soon opened again, and the streets seem to be more crowded than ever, because it is chiefly after the *siesta* that the inhabitants

transact business, pay visits, and repair to *refrescos* and *tertullas*.

Owing to this habit of sleeping in the afternoon, dinner-parties in Spain are rare. As soon as dinner is over the company break up, each returns home, or retires to his chamber ; and a guest who should take it into his head to prolong his stay would be considered as extremely troublesome.

Great pains are taken to exclude the heat. The window-shutters are kept closed from sun-rise, and not opened so long as the sun shines upon them. When there is nothing to fear from his direct rays, their reflection is guarded against by linen or canvas hung on the outside of the windows, or ample

curtains within the apartments ; and to promote the circulation of the air, the doors are opened, and the windows which face the north thrown up.

Females have the fan constantly in their hands, excepting at table, when the servants relieve them from that trouble. By means of large square fans, made of palm-leaves tied to the end of long sticks, they renew the air and render a service not less important by driving away the flies, which are exceedingly troublesome in the southern provinces of the Peninsula.

The floor is neatly paved with tiles, and water is thrown over it in summer several times a day. In half an hour it is dry again, but retains an agreeable

coolness. Upon it is laid an *estera* or carpet, made of a kind of grass, called *esparto*, or palm-leaves, of different colours. A mat of the same material covers the base of the walls all round, to the height of three or four feet, that persons leaning against them may not be incommoded by their dampness.

Instead of these mats, oil-cloth or wainscot is sometimes employed. The wall above is left bare, but coloured white. Sometimes it is painted in fresco, with figures of men and animals, trees, flowers, landscapes and even historical and mythological subjects. These pictures are distributed in compartments, separated by columns, pilasters, friezes, cornices

and other architectural ornaments. This sort of decoration has been borrowed from Italy: it is already very common at Barcelona, and is gradually penetrating into the interior of Spain.

In some of the provinces, for instance in Andalusia, Murcia and Valencia, the chairs are of unequal height. The highest, placed on one side of the room, are reserved for the men; those appropriated to the women are one third lower.

In most parts of Spain the few villages that are met with serve but to shew the misery of the inhabitants. The houses are of mud and half ruined, and the roofs, which let in the light, loaded with stones, in order to resist

the wind ; but the churches, chapels and monasteries massive and magnificent.

If we enter the huts to take a view of the inhabitants, we are disgusted with their filthy appearance, an entire ignorance of mechanic arts, and a total want of domestic industry : their utensils, their labours, their food, their dress, every thing bears the stamp of misery and want. No one shews either curiosity or interest ; but much pride and gravity, probity, want of cultivation and great natural shrewdness. Their sun-burnt complexions, their coal-black hair, and their bushy eye-brows have at first a repulsive effect. They have all something dark, savage and ill-looking ; but we soon be-

come accustomed to this national appearance, and often discover beneath it an expression of acuteness and generosity.

The want of cleanliness arises principally from the scarcity and consequent high price of linen. Fine linen is therefore an article of superior luxury, not of necessity, and in general it is absolutely wanting, though there is of course great variation in the different provinces and professions. The common people, for instance, change their linen but once a month, and hence arise great filthiness and many unavoidable cutaneous diseases.

As to certain kinds of vermin, the delicacy that prevails among other na-

tions is here unknown. In villages, small towns, and even the meaner quarters of large cities, married people and neighbours are accustomed to relieve each other; but when this service is performed by unmarried persons for one another, it is considered as a certain proof of too great an intimacy between them. In large towns there are people who pursue this occupation as a trade. They regularly attend some of their customers at home, and receive others in stalls made of mats, in the public squares, or before the doors of their houses. The heat of the climate, the use of nets, and the general abundance of hair concur in the production and multiplication of this inconvenient

race, who frequently respect not even the most beautiful heads.

Domestic cleanliness is more frequently found in the northern and southern provinces than in the inland parts ; and it may naturally be expected that the higher orders will distinguish themselves in this respect from the lower classes. Yet dirt and filth generally prevail throughout all the provinces and all ranks of people ; frequently it is even united with luxury and the greatest display of pomp. The most disagreeable vermin are often found in the most magnificent palaces, and while the greatest attention is paid to the exterior, no one makes the least scruple of polluting the vestibule

and stairs in the most disgusting manner. If to all this we add the want of the most necessary conveniencies, and the multitude of lodgers crowded together in the same habitation, it may easily be conceived that the houses in this country cannot exhibit much cleanliness.

Even in the largest cities many houses are destitute of the most useful articles of furniture, but in small towns and villages there is almost a total want of innumerable little conveniencies, which are found with us in the meanest cottages. Thus in many inland villages you scarcely find even at the houses of the ecclesiastics a drinking glass or two; knives, forks

and spoons are considered as objects of curiosity : and if we proceed to examine their ploughs, scythes, hatchets and implements of husbandry in general, we shall be astonished at their rudeness.

The national dishes are still retained even among the higher classes, although they unite them with those introduced from foreign countries. The Spanish bill of fare is almost confined to the following dishes :—

Olla, or *puchero*, consisting of beef, various kinds of vegetables, bacon and sausages, all boiled together ; the gravy is eaten first as soup.

Pescado, fish, dressed with oil and vinegar, or fried.

Guisado, a kind of ragout, composed principally of fowl : it is dressed with oil in a frying-pan, and love-apples are often added.

Huevos estrellados, eggs beaten up into a kind of omelet, and *huevos fritos*, eggs fried with butter, both with love-apples.

Gaspacho, a kind of sour soup made of vinegar, onions, bread and oil.

All these dishes are frequently highly seasoned with pepper, especially pimento, the pods of which, still green, are dried or pickled in vinegar. In the southern provinces the muleteers and other travellers generally carry their oil and vinegar in cow-horns, and slices of bacon in tin cases.

CHAP. III.

AMUSEMENTS—THEATRES AND DRAMATIC EXHIBITIONS—TURTULLAS AND REFRESCOS—NATIONAL DANCES—THE FANDANGO—THE BOLERO—DANCES OF THE GIPSIES—MUSIC—BULL-FIGHTS—SPORTS OF THE CARNIVAL—MASKED BULL-FIGHT—RUSTIC AMUSEMENTS—MAY-QUEEN—ST. JOHN'S EVE.

In Spain social life does not offer those interesting resources which are found in more enlightend countries. The amusements of the Spaniards are therefore confined to dramatic exhibitions, bull-fights and private assemblies, balls and concerts. Masquerades

and public balls were interdicted by King Philip V., and this prohibition has remained in full force ever since. Hunting is a diversion rarely followed, and the luxury of a rural life is almost generally unknown.

In the Spanish theatres, there is facing the stage a large box with seats, placed semi-circularly behind one another, called the *cazuela*, into which women only are admitted, but not without the mantilla. Here women of character are intermixed with those of none ; females of the lowest class with ladies of the court ; and the poor with the rich, who will not be at the pains to dress in order to appear in the boxes. So many women assembled

together, and all covered with white or black mantillas, present a singular sight. The *cazuela* is also a place for gossiping; a confused noise always proceeds from it between the acts, and both astonishes and diverts those who hear it for the first time. As soon as the play is over, the door of the *cazuela*, and the galleries, passages and staircase leading to it, are beset by men of all classes, some attracted by curiosity, while others come for the purpose of seeking and escorting females who have gone to that part of the house.

The prompter is placed in the middle before the scenes, in a kind of well, instead of being, as formerly, stationed with a candle in his hand on the stage,

by the performers who were speaking, and running from side to side as they changed their places. Instead, however, of waiting till the actor is at fault, the prompter, having the piece before him, recites the whole drama aloud, followed by the actor ; so that two voices are heard pronouncing the same words, which are confounded, and often produce a discord that greatly injures the interest and effect of the representation.

The acting of the Spanish theatre is in a very low state. In every thing the performers are either violent or inanimate, in every thing they depart from nature. Their recitation is a feat of strength ; cries and shrieks are its

most impressive part, and most applauded by the audience. All their action is exaggerated: when they threaten, they roar; when they command, they thunder; when they sigh, it is with an effort that completely exhausts the breath. Their gestures rarely correspond with the sentiments which they ought to express, but resemble their recitations, and are usually monotonous, capricious, ignoble and almost always violent. The women in their bursts of passion become furies, warriors, villains, generals, robbers, and heroes, bullies.

The religious bigotry of the Spaniards has extended to the stage itself.

In their *autos sacramentales*, or sacred comedies, they introduce God, the saints, the devils and allegorical characters. The devil is commonly represented in a black coat, and all the rest of his dress red, with ruffles, frill, ribands and an enormous tail, all of the latter colour. The lower classes attend dramas of this kind with an almost religious devotion, which is scarcely interrupted by the grossest buffooneries. Bourgoing asserts that, the representation of pieces of this class, and *El Diablo Predicador* among the rest, were suppressed by Charles III., but Mr. White in his Letters, informs us that the latter is performed annually at

every theatre, and that the dresses required for the occasion are lent to the actors by the convents.

All the older and most of the modern Spanish plays consist of three acts, between which the audience is amused with short farces and comic operas, called *saynetes* and *tonadillas*. In these interludes, which are as simple in their plot as the regular plays, are complicated, the manners of the lower classes, their dress and the petty interests which unite or divide them, are represented with such fidelity, that you may almost fancy you recognize the fruit-women and porters, whom you have met in the street, by their look, their gestures, and their language.

The Spanish actors are inimitably clever at hitting off characters of this kind, notwithstanding the incongruities of costume which are sometimes witnessed. A hero or a king, for instance, who has just been seen covered with a helmet or diadem, has perhaps a part allotted to him in the *saynete*, and his scarf or his buskins appear from beneath the squalid mantle of one of the lowest of the people, or the robe of the *alcalde*.

When the *saynete* is finished, the second act of the play commences, and that is followed by a still longer interruption than the first. Another *saynete* begins, and is succeeded by a *tonadilla*, or comic opera, the whole burden of

which is frequently borne by a single actress. By these interruptions the illusion and interest of the play are totally destroyed ; so that it is not uncommon, when the *tonadilla* is over, to see many of the audience leave the house, without waiting for the last act of the principal piece.

Those who recollect the extraordinary popularity obtained a few seasons since, by a piece representing scenes of low life among ourselves, will not be surprized to learn that the *saynetes* and *tonadillas* constitute to a great majority of the frequenters of the Spanish theatre the most attractive part of the performances. The manners, costumes, adventures and music are all national

and modern. In these pieces also are introduced two sorts of characters peculiar to the country, with both the copies and models of which many Spaniards are highly delighted. These are the Majos and Majas on the one hand, and the Gitanos and Gitanas or Gipsies, on the other.

The Majos are a kind of dandies of the lower class, or rather bullies, whose cold and grave pomposity is manifested by their whole appearance. The face, half hidden beneath a sort of brown stuff cap, called *montera*, has a look of threatening sternness or anger, which seems to bid defiance to every one. The very officers of justice scarcely dare attack them. If they are provoked

by any freedoms, a gesture of impatience, a menacing look, and sometimes a long rapier, concealed under a wide cloak, indicate that the least familiarity is likely to be resented. The *majas* are their counterparts in the other sex, the licentiousness of whose manners appears in all their attitudes, actions and expressions.

The most indulgent will regret that these characters have been brought upon the stage, and that they have their attractions even for the higher classes. It is a fact, that there are persons of both sexes of distinguished rank, who seek their models among these favourites of the populace, who imitate their dress, manners and accent; and

are flattered when the resemblance is allowed to be complete.

The principal distinction between the Spanish assemblies, which are denominated *tertullas*, and those of other countries is, that the former are not mixed societies. 'As fond as the Spanish women are of the company of men, so little do they care for the society of persons of their own sex. Hence it is not uncommon to find at the Spanish *tertullas* no other lady but the mistress of the house, in the midst of a larger or smaller circle of men. They sit down to cards or converse, and in the mean time refreshments are handed round. In some of the great houses the assemblies are followed by suppers, to which

none but the most intimate friends and acquaintances are invited.

Those parties at which the guests are furnished with refreshments, consisting chiefly of sweetmeats, are termed *refrescos*. A French officer gives the following description of a *refresco*, and the favourite national dance of Spain, the *fandango*.

On entering the house where the entertainment was given, we found a pretty large company assembled; but I was immediately struck by a singular custom: the ladies repaired to a separate room, and the gentlemen were shown into another. At length the whole party met, and we now entered a saloon decorated with equal splendour

and taste, where the lady of the house had taken her place on the *estrada*, an elevation at one end of the saloon, on which there is usually a sofa, and over that is suspended an image of the Virgin. Here she received the congratulations of her guests. An immense quantity of chocolate, the favourite beverage of the Spaniards, confectionary, biscuits, almonds, and sweetmeats of various kinds, were handed round; fresh supplies incessantly poured in, and what was not eaten the company pocketed; for it is a regular custom that almost every person leaves the *refresco* with full pockets. Hence this species of entertainment is extremely expensive. While this was going for-

ward little was spoken ; but when the eating and drinking were over, the company began to be a little more animated ; the sexes approached each other, and the former stiff reserve gradually gave way to a general lively conversation. The greatest license, nay, even indecencies, which would not be forgiven in the polite circles of Paris, though so free and so fertile in *doub!e-entendres*, filled me with the more astonishment, inasmuch as ladies not only listened to them without manifesting any displeasure, but even repeated them with bursts of laughter. This tone, I am given to understand, prevails in all companies, and is owing to the faulty education of the Spanish

females, who are accustomed from infancy to hear such expressions employed by the attendants, to whose charge they are consigned till they grow up : hence they become so familiar with them as to find in them nothing indecorous.

The signal for the commencement of the ball was at length given. The company danced scarcely any thing but Spanish dances, of which I was obliged to be a passive spectator. Tedious minuets alternated with entertaining *seguidillas*, danced by four couple, almost like our country-dances. These were continued but for a short time, when the music struck up the *fandango*. This air operated like magic on the whole company ; all eyes glistened, and

every gentleman sought to procure a partner of the other sex as speedily as possible. One very handsome couple in particular drew all eyes by their inimitable grace. Never did I behold any thing more beautiful : our Paris opera ballets are nothing in comparison with such a dance ; and never yet did music and action excite in me such lively feelings. To see how the dancing couple, with sparkling eyes, seem to challenge one another ; how they approach each other with the most voluptuous turns and attitudes ; how the lady, when in the highest extacy, she seems to surrender herself to her partner, nevertheless suddenly slips away from him ; how both alternately

pursue one another ; how all their looks, movements and gestures express every shade of happy love, till at length the cessation of the music dissolves the delicious spell—the gravity of the coldest stoic would not be proof against such a sight.

This powerful influence of the *san-dango* can scarcely be conceived, unless by those who have experienced its effect. It is related that the court of Rome, incensed that in a country standing so high in regard to the orthodoxy of its faith, the unhallowed *san-dango* should continue to be a favourite amusement of the pious inhabitants, determined to lay the dance under an interdict. Unwilling, however, to con-

demn it unheard, a couple was required to execute the dance before the papal council. The performers, accompanied by exquisite music, danced the *fandango* with the utmost beauty and grace. The gloomy countenances of the ecclesiastical spectators gradually brightened; their frames were replenished with the energy of youth; till at length, unable to keep their seats any longer, they all rose and joined in the dance. The *fandango* of course escaped the threatened anathema.

The *fandango* is a truly extraordinary dance: Barette has correctly described it as a regular and harmonious convulsion of the whole body. The *bolero* is an imitation of it, but divested of

those accessories which give much too licentious a character to the *fandango*. The dancers regulate the cadence of their steps themselves by the sound of castanets, while one or more musicians accompany them on the guitar and tambourine. So extraordinary is the effect of these dances on the Spaniards that, according to Townsend, if the tune of the *fandango* were to be suddenly struck up in a church or court of justice, priests, judges, advocates, auditory and even the accused themselves would instantly quit their places and fall a dancing.

The *fandango* and the *bolero* are executed by one couple, and the *seguidillas*, a kind of country-dance, by four : the steps and part of the move-

ments of the two former have been adapted to the latter.

In good company the *fundango* is now scarcely ever danced : the *bolero* is substituted in its stead ; and for some time past the minuet and French country-dances have been coming into fashion. The minuet, grave in itself, has assumed a still more serious character among the Spaniards ; and yet the ancient dances of the country are remarkable for their sprightliness.

The *olla*, the *cachirulo*, the *guaracha*, and the *sabatono* are other dances, practised by the lower classes, and having more or less resemblance to the *fundango*. The sound of the guitar or castanets animates the performers, and

the women mark the measure by stamping forcibly with the heel. Another dance, which is somewhat like the pyrrhic of the ancients, consists in throwing up long sticks, and catching them with great address, without allowing them to clash with those of the other dancers, or to fall to the ground.

The dancing of the gipsies and their grotesque attitudes have probably contributed not a little to impart a peculiar character to the national dances of the Spaniards. It is in Andalusia where the gipsies are most numerous, that the people are most passionately fond of the *fandango*, the *bolero*, and other exercises of that kind; and the actors who perform those dances

on the stage at Madrid, commonly appear in the Andalusian dress.

This wandering race, concerning whose origin several writers have of late years published laborious researches, have existed in Spain from time immemorial. They are there called *Gitanos*, which seems to be a corruption of the primitive word *Egyptianos*, or Egyptians. The most remote period at which their presence in Spain can be authenticated, dates no further back than the commencement of the fifteenth century; but it is probable that their establishment in that country is much more ancient. These hordes of adventurers, traversing every region of Europe, and every where proscribed, fixed their



GIPSY DANCE.

Pub. by Richardson, London, 1825.



abode in Andalusia. The nobles found it to their interest to protect them, and shared with them the fruits of their depredations.

The Spanish gipsies manifest nearly the same disposition and manners as those of other countries, and they are besides addicted to dancing; performing for a trifling remuneration dances not of the most chaste description. The opposite engraving represents a gipsy dance. They also play on some wind instruments, a kind of violin and guitar. Some of them excel in vocal music; and Swinburne asserts, that many of them subsist on what they obtain by singing alone.

The Spanish dramatists frequently

introduce Gitanos into their farces called *saynetes* and *tonadillas*; and in fact the copies as well as the originals are much liked by people of fashion. On the stage, says Bourgoing, parts interesting from their originality are assigned to them, but the effect of which is to reconcile the spectators to vice by decorating it with the flowers of gaiety. They are, in some respect, the shepherds of the Spanish stage, less insipid, it is true, but likewise less innocent than ours. Their knaveries, their plots and their amorous intrigues, worthy of their manners, form the subject of many farces, and the school in which more than one spectator forms himself.

Like the gipsies of other countries, those of Spain live together, shunned, despised and distrusted by the other inhabitants of the country.

Music is an amusement of which the Spaniards are very fond, and an art which they cultivate with success. Not that their national music has made great progress : if it possesses any peculiar character, this is manifested only in the little detached airs which they call *tonadillas* and *seguidillas*, many of which are very pleasing productions ; though the want of variety in their modulations proves that the art of composition is still in its infancy among them. On the other hand, they render full justice to the master-pieces of Italy

and Germany, which are listened to with delight at their frequent concerts.

The guitar, which they accompany with the voice, is a favourite instrument with both sexes.

An amusement to which the Spaniards of all classes have ever been passionately attached, and which belongs almost exclusively to their nation, is bull-fights. Whether the prohibition of these sports by Charles IV. still remains in force we know not; but in treating of them as if still allowed, we shall borrow the words of the lively and entertaining author of *Doblado's Letters*, who thus describes the manner in which they were conducted in his native province.

The young country gentlemen of Andalusia have a substitute for the regular bull-fights, that somewhat approaches to the reality. About the beginning of summer, the great breeders of black cattle, generally men of rank and fortune, send an invitation to their neighbours, to be present at the trial of the yearlings, in order to select those that are to be reserved for the amphitheatre. The greatest festivity prevails at these meetings. A temporary scaffolding is raised round the walls of a very large court, for the accommodation of the ladies. The gentlemen attend on horseback, dressed in short loose jackets of silk, chintz or dimity, the sleeves of which are not sewed to

the body, but laced with broad ribbons of a suitable colour, swelling not ungracefully round the top of the shoulders. A profusion of hanging buttons, either silver or gold, mostly silver gilt, twinkle in numerous rows round the wrists of both sexes. The saddles, called *albardones*, to distinguish them from the peak saddle, which is seldom used in Andalusia, rise about a foot before and behind in a triangular shape. The stirrups are iron boxes, open on both sides, and affording a complete rest to the whole length of the foot. Both country people and gentlemen riding in these saddles use the stirrups so short, that the knees and toes project from the side of the horse, and

when galloping, the rider appears to kneel on its back. A white beaver hat, rather more than two feet in diameter, fastened under the chin by a ribbon, was till lately worn at these sports, and is still used by the horsemen at the public exhibitions ; but the *montera* is now prevalent. This resembles a bishop's mitre inverted, with the two points so shortened that when placed on the head they scarcely cover the ears. The frame is made of paste-board, covered externally with black velvet, ornamented with silk frogs and tassels of the same colour.

Each of the cavaliers holds a lance twelve feet long, headed with a three-edged steel point. This weapon is

called *garrocha*, and it is used by horsemen whenever they have to contend with bulls either in the fields or in the amphitheatre. The steel, however, is sheathed by two strong leather rings, which are taken off in proportion to the strength of the bull and the sort of wound which is intended. On this occasion no more than half an inch of the steel is uncovered. Double that length is allowed in the amphitheatre, though the spear is not intended to kill or disable the animal, but to keep him off by the painful pressure of the steel on a superficial wound.

The company being assembled in and round the rural arena, the one-year old bulls are singly led in by the herds-

men. A young bull must attack the horseman twice, bearing the point of the spear on his neck, before he is set apart for the bloody honours of the amphitheatre. Such as flinch from the trial are instantly thrown down by the huntsmen, and prepared for the yoke on the spot.

These scenes are often concluded with a more cruel sport, named *derribar*. A strong bull is driven from the herd into the open field, where he is pursued at full gallop by the whole band of horsemen. The Spanish bull is a fleet animal, and the horses find it difficult to keep up with him at the first onset. When he begins, however, to slack in his course, the foremost

spearman, couching his lance and aiming obliquely at the lower part of the spine above the haunches, spurs his horse to his utmost speed, and passing the bull, inflicts a wound, which, being extremely painful, makes him wince, reel and come down with a tremendous fall. The shock is so violent that the bull seems unable to rise for some time. Such feats require an uncommon degree of horsemanship and extraordinary presence of mind.

Seville abounds in amusements of this kind, where the professional bull-fighters learn their art, and the amateurs feast their eyes, occasionally joining in the sport with the very lowest of the people. The corporation enjoy the privilege of

being the sole and exclusive butchers ; they alone have a right to kill and sell meat ; and it is within the walls of their slaughter-house that the bull-fighters by profession are allowed to improve themselves. Here, notwithstanding the filth natural to such places, ladies do not disdain to appear. This *matadero* or slaughter-house, is so well known as a school for bull-fighting, that it bears the cant appellation of the *College*. Many of the first nobility have frequented no other school. Fortunately this fashion is wearing away ; yet, says Mr. White, we have often seen Viscount Miranda, the head of one of the proudest families of the proud city of Cordova, step into the public amphitheatre and kill a bull

with his own hand. That nobleman had reared one of his favourite animals, and accustomed him to walk into his parlour, to the great consternation of the company. The bull, however, in a surly mood, once forgot his acquired tameness, and gored one of the servants to death ; in consequence of which his master was compelled to kill him.

It is usual for Spanish gentlemen to fight in public with bulls, at the coronation of kings, or in their presence. Such noblemen as are able to engage in the perilous sport volunteer their services for the sake of the reward, which is some valuable place under government, if they prefer it to an order of knighthood. They appear on horseback, at-

tended by the first professional fighters on foot, and use short spears with a broad blade, called *rejones*.

A Bull-day, as it is emphatically called at Seville, stops all public and private business. On the preceding afternoon the amphitheatre is thrown open to all sorts of people without distinction. Bands of military music enliven the bustling scene. The seats are occupied by such as wish to see the promenade on the arena, round which the ladies parade in their carriages. The amphitheatre of the above-mentioned city is one of the largest and handsomest in Spain. A great part is built of stone, but for want of money the rest is of wood. From ten to twelve

thousand spectators may be accommodated with seats. These rise uncovered from an elevation of about eight feet above the arena, and are finally crowned by a gallery, whence the wealthy behold the fights free from the inconveniences of the weather. The lowest tier, however, is preferred by young gentlemen, as affording a clearer view of the wounds inflicted on the bull. This tier is protected by a parapet. Another strong fence, six feet high, is erected round the arena, leaving a space of about twenty feet between its area and the lower seats. Openings, admitting a man sideways, are made in this fence, to allow the men on foot an escape, when closely pursued by the bull. They, however,

most commonly leap over it with uncommon agility ; but bulls of a certain breed will not be left behind, and literally clear the fence. Falling into the vacant space before the seats, the animal runs about till one of the gates is opened, through which he is easily drawn back into the arena.

At Seville a corporate association of noblemen, whose object is the breeding and breaking of horses, enjoy the exclusive privilege of giving bull-feasts, the proceedings of which we shall describe in the words of a native writer, whose opportunities of observation enabled him to avoid those inaccuracies into which the best-informed foreigners not rarely fall.

Few among the lower classes, says Mr. White, retire to their beds on the eve of a *Bull-day*. From midnight they pour down the streets leading to the amphitheatre to be present at the *encierro*, or shutting-in of the bulls, which, being performed at the break of day, is allowed to be seen without paying for seats. These animals are conducted from their native fields to a large plain in the neighbourhood of Seville, whence eighteen, the number exhibited daily during the feasts, are led to the amphitheatre on the appointed day, that long confinement may not break down their fierceness. Here they are lodged in the *toril*—a small court divided into a series of compartments, with drop-gates,

in the form of sluices, into which they are successively goaded from a surrounding gallery, and lodged singly till the time of letting them loose upon the arena. Custom requires that a bull be given to the populace immediately after the shutting-in, and the irregular fight that ensues is perfectly disgusting and shocking.

Ten is the appointed hour to begin the morning exhibition, and such days are fixed upon as will not, by a long church service, prevent the attendance of the canons and prebendaries who chuse to be present; for the chapter in a body receive a regular invitation from the *maestranza*. The view of the amphitheatre when full, is very striking.

Most people attend in the Andalusian dress.

The colour of the men's cloaks, which are of silk, in the fine season, varies from purple to scarlet. Their short loose jackets display the most lively hues, and the white veils, generally worn by the women on these occasions, tell beautifully with the rest of their gay attire.

The clearing of the arena, on which multitudes lounge till the last moment, is part of the shew, and has the appropriate appellation of *despejo*. This is performed by a regiment of infantry. The soldiers entering at one of the gates in a column, display their ranks, at the sound of martial music, and sweep

the people before them as they march across the ground. This done, the gates are closed, the soldiers perform some evolutions, in which the commanding officer is expected to shew his ingenuity, till, having placed his men in a convenient position, they disperse in a moment and hide themselves behind the fence.

The band of *toreros*, (bull-fighters) whose costume is shewn in the frontispiece to this volume, one half in blue and the other in scarlet cloaks, now advance in two lines across the arena, to make obeisance to the president. The number is generally twelve or fourteen, including the two *matadores*, each attended by an assistant. Close in their rear follow

the picadores, (pikemen) on horseback, wearing scarlet jackets trimmed with silver lace. The horsemens' jackets resemble in shape those of English post-boys. As a protection to the legs and thighs, they have strong leather overalls, stuffed to an enormous size with soft brown paper—a substance which is said to offer great resistance to the bulls' horns. After making their bow to the president, the horsemen take their post in a line to the left of the gate at which the bulls are to enter, standing in the direction of the barrier, at the distance of thirty or forty paces from each other. The fighters on foot, without any weapon or means of defence except their cloaks, wait not far from

the horses, ready to give assistance to the pikemen. Every thing being thus in readiness, a constable in the ancient Spanish costume rides up to the front of the principal gallery, and receives into his hat the key of the *toril*, or bulls' den, which the president flings from the balcony. Scarcely has the constable delivered the key under the steward's gallery, when, at the waving of the president's handkerchief, the bugles sound amid a storm of applause; the gates are thrown open, and the first bull rushes into the amphitheatre. I shall describe what our connoisseurs deemed an interesting fight, and if you imagine it repeated with more or less danger and carnage eight times in the

morning and ten in the evening, you will have a pretty accurate notion of the whole performance.

The bull paused a moment and looked wildly upon the scene; then, taking notice of the first horseman, made a desperate charge at him. The ferocious animal was received at the point of the pike, which, according to the laws of the game, was aimed at the fleshy part of the neck. A dexterous motion of the bridle-hand and right leg made the horse evade the bull's horn by turning to the left. Made fiercer by the wound, he instantly attacked the next pikeman, whose horse, less obedient to the rider, was so deeply gored in the chest that he fell dead on the spot. The impulse

of the bull's thrust threw the rider on the other side of the horse. An awful silence ensued. The spectators, rising from their seats, beheld in fearful suspense the wild bull goring the fallen horse, while the man, whose only chance of safety depended on lying motionless, seemed to all appearance dead. This painful scene lasted but a few seconds; for the men on foot, running towards the bull in various directions, waving their cloaks and uttering loud cries, soon made him quit the horse and pursue them. When the danger of the pikeman was past, and he rose upon his legs to vault upon another horse, the burst of applause might be heard at the farthest

extremity of the town. Undaunted, and urged by revenge, he now galloped forth to meet the bull. But without detailing the shocking sights that followed, I shall only mention that the ferocious animal attacked the horsemen ten successive times, wounded four horses and killed two. One of these noble creatures, though wounded in two places, continued to face the bull without shrinking, till growing too weak, he fell down with the rider. Yet these horses are never trained for the fights; but are bought for the amount of about thirty or forty shillings, when, worn out with labour or broken by disease, they are unfit for any other service.

A flourish of the bugle discharged the horsemen till the beginning of the next combat, and the amusement of the people devolved on the *banderillos*—the same whom we have hitherto seen attentive to the safety of the horsemen. The *banderillo*, literally a little flag, from which they take their name, is a shaft two feet in length, pointed with a barbed steel, and gaily ornamented with many sheets of painted paper cut into reticulated coverings. Without a cloak, and holding one of these darts in each hand, the fighter runs up to the bull, and stopping short, when he sees himself attacked, he fixes the two shafts, without flinging them, behind the horns of the beast at the

very moment when it stoops to toss him. The painful sensation makes the bull throw up his head, without inflicting the intended blow; and while he rages in impotent endeavours to shake off the hanging darts that gall him, the man has full leisure to escape.

It is on these occasions, when the *banderillos* fail to fix the darts, that they require their surprising swiftness of foot. Being without the protection of a cloak, they are obliged to take instantly to flight. The bull follows them at full gallop; and I have seen the man leap the barrier, so closely pursued by the enraged brute, that it seemed as if he had sprung up by

placing his feet on its head. Townsend indeed thought it was really so.

Some of the darts are set with squibs and crackers. The match, a piece of tinder, made of a dried fungus, is so fitted to the barbed point that, rising by the pressure which makes it penetrate the skin, it touches the train of the fire-works. The only object of this refinement of cruelty is, to confuse the bull's instinctive powers, and by making him completely frantic, to diminish the danger of the *matador*, who is never so exposed as when the beast is collected enough to meditate the attack.

At the waving of the president's handkerchief, the bugles sounded the

death signal, and the *matador* came forward. Pepe Illo, the pride of Seville, and certainly one of the most graceful and dexterous fighters that Spain has ever produced, having flung off his cloak, approached the bull with a quick, light and fearless step. In his left hand he held a square piece of red cloth, spread upon a staff about two feet in length, and in his right a broad sword not much longer. His attendants followed him at a distance. Facing the bull, within six or eight yards, he presented the red flag, keeping his body partially concealed behind it, and the sword entirely out of view. The bull rushed against the red cloth, and our hero slipped by his side, by a

slight circular motion, while the beast passed under the lure which the *matador* held in the first direction, till he had evaded the horns. Enraged by this deception, and unchecked by any painful sensation, the bull collected all his strength for a desperate charge. Pepe Illo now levelled his sword at the left side of the bull's neck, and turning upon his right foot as the animal approached him, ran the weapon nearly up to the hilt into its body. The bull staggered, tottered and dropped gently upon his bent legs, but had yet too much life for any man to venture near with safety. The unfortunate Illo has since perished from a wound inflicted by a bull in a similar state. The

matador observed for one or two minutes the signs of approaching death in the fierce animal now crouching before him; and at his bidding, an attendant crept behind the bull, and struck him dead, by driving a small poniard at the juncture of the spine and neck. This operation is never performed unless when the prostrate bull lingers. I once saw Illo, at the desire of the spectators, inflict this merciful blow in a manner which nothing but ocular demonstration could have made me believe. Taking the poniard by the blade, he poised for a few moments, and jerked it with such unerring aim at the bull's neck, as he lay on his bent legs, that he killed the animal with the quickness of lightning.

Four mules, ornamented with large morrice-bells and ribbons, harnessed abreast, and drawing a beam furnished with an iron hook in the middle, galloped to the place where the bull lay. This machine being fastened to a rope previously thrown round the dead animal's horns, he was swiftly dragged out of the amphitheatre.

The risk of the fighters is great, and their dexterity alone prevents its being imminent. The lives most exposed are those of the *matadores*, few of whom have retired in time to avoid a tragical end. Bull-fighters rise from the dregs of the people. Like most of their equals they unite superstition and profligacy in their character. None of



them will venture upon the arena without a scapulary, two small square pieces of cloth, suspended by ribbons on the breast and back, between the shirt and the waistcoat. On the front square there is a print on linen of the Virgin Mary—generally our Lady of Carmel, who is the patron goddess of all the rogues and vagabonds in Spain. These scapularies are blest and sold by the Carmelite friars. Pepe Illo, besides the usual amulet, trusted for safety to the patronage of St. Joseph, whose chapel adjoins the amphitheatre of Seville. The doors of his chapel were, during Illo's life, thrown open as long as the fight continued, the image of the saint being all that time encircled by a

great number of lighted wax-candles, which the devout gladiator provided at his own expense. The saint, however, unmindful of this homage, allowed his client to be often wounded, and finally left him to his fate at Madrid.

Mr. White adduces the following instance to shew to what degree the passion for bull-fights can grow. A gentleman, he says, of my acquaintance had, some years ago, the misfortune to lose his sight. It might be supposed that a blind man would avoid the scene of his former enjoyments—a scene where every thing is addressed to the eye. This gentleman, however, is a constant attendant at the amphitheatre. Morning and evening he takes his place

with the *maestranza*, of which he is a member, having his guide by his side. On the appearance of every bull he greedily listens to the description of the animal and of all that takes place in the fight. His mental conception of the exhibition, aided by the well-known cries of the multitude, is so vivid, that when a burst of applause allows his attendant just to hint at the event which drew it from the spectators, the unfortunate man's face gleams with pleasure, and he echoes the last clappings of the circus.

Among the amusements of a Catholic country the sports of the carnival must not be omitted. In Spain the carnival, properly so called, is limited to Quinqu-

gesima Sunday and the two following days, a period which the lower classes pass in drinking and rioting in those streets where the meaner sort of houses abound, and especially in the vicinity of the large courts or halls, called *corrales*, surrounded with small rooms or cells, where numbers of the poorest inhabitants live in filth, misery and debauch. Before these horrible places are seen crowds of men, women and children, singing, dancing, drinking and pursuing each other with handfuls of hair-powder. The men, upon the least provocation, real or imaginary, are ready to use the knife, and the women are equally ready to take no slight share in any quarrel; for these

lovely creatures often carry a poniard in a sheath, thrust within the upper part of the left stocking, and held up by the garter.

A gentleman, however, who either out of curiosity or depraved taste, attends the amusements of the vulgar, is generally respected, provided he is a mere spectator, and appears indifferent to the females. The ancient Spanish jealousy is still observable among the lower classes; and while not a sword is drawn in Spain upon a love-quarrel, the knife often decides the claims of more humble lovers. Yet love is by no means the main instigator of murder among the Spaniards. A constitutional irritability, especially in the

southern provinces, leads, without any more assignable reason, to the frequent shedding of blood. A small quantity of wine, nay, the mere blowing of the easterly wind called *Solano*, is infallibly attended with deadly quarrels in Andalusia.

The carnival amusements still in use among the middling ranks of Andalusia are, swinging, playing all manner of tricks on the unwary, such as breaking egg-shells full of powdered talc on the head, and throwing handfuls of small sugar-plums at the ladies, which they repay by besprinkling the assailants with water from a squirt. This last practical joke, however, begins to be disused, and increased re-

finement will soon put an end to them all.

A recent traveller, in describing the amusements of the carnival at Madrid says, that the only part of them which afforded him any entertainment was a masked bull-fight, given for two successive Sundays *ad majorem Dei gloriam*. Every body appeared masked, not excepting the bulls. The *banderillos* personated devils, and the *picadores*, on asses, were disguised as old women, and in all sorts of ludicrous shapes. A horse was equipped in wide trowsers and jacket, and dressed up for an elephant, on which were seated a couple of laughable figures. In the centre of the Plaza was stationed a blind man

with his barrel organ, and when the bull approached him, the *lazarillo* gave him a sign, and down he popped into a hole dug close by, which not a little perplexed the poor bull, because the blind man, being unmasked, was the only figure that he durst assail. It was a truly ludicrous spectacle to see all these bugbears running to and fro, and jostling one another ; and the bull, when from mere fright he had driven elephant, asses and men all in a heap, at which he was more terrified than before. The asses indeed seemed to be absolutely immortal ; for after they had been ten times floored by the bull, they rose again as fresh as ever.

The rural custom of electing a May

Queen among the country belles is still practised in some parts of Spain. The name of *Maia*, given to the handsomest lass of the village, who, decorated with garlands of flowers, leads the dances in which the young people spend the day, shows how little that ceremony has varied since the time of the Romans. The villagers in other provinces declare their love by planting, during the preceding night, a large bough or a sapling, decked with flowers, before the doors of their sweethearts.

The eve of the festival of St. John is celebrated with feelings far removed from those of devotion. "St. John," says a Spanish proverb, "sets every girl a-gadding." The public walks are

crowded after sunset, and the exclusive amusement of this night, flirtation, begins as soon as the star-light of a summer sky, unbroken by the partial glare of lamps, enables the different groups to mix with the liberty approaching that enjoyed in a masquerade. Nothing in this kind of amusement has more zest than the chat through the iron bars of the lower windows, which begins about midnight. Young ladies who can compose their mammas to sleep at a convenient hour, glide unperceived to the lower part of the house, and sitting on the window-sill behind the lattice-work, which is used in this country instead of blinds, wait in the true spirit of adventure for the chance sparks, who, mostly in disguise, walk

the streets from twelve till dawn. Such, however, as the mere love of mirth induces to pass the night at the windows, generally engage another female companion, a sister, a friend, or often a favourite maid, to take a share in the conversation, and by a change of characters to puzzle their out-of-doors visitors.

These, too, when not seriously engaged, walk about in parties, each assuming such a character as they consider themselves most able to support. One pretends to be a farmer just arrived from the country, another a poor mechanic, this a foreigner, speaking broken Spanish, that a Gallego or Gallician, making love in the less intelligible dialect of his province. The gentlemen must

come provided with no less a stock of sweetmeats, which, from the circumstance of being each folded separately in a piece of paper, are called *papelillos*, than of lively small-talk and wit. A deficiency in the latter is unpardonable; so that a *majadero*, or bore, if not ready to quit the post when bidden, is soon left to contemplate the outside of the window-shutters.

The sauntering about the fields, practised by the populace of Madrid on the same night, is there called “gathering vervain;” an appellation evidently derived from an ancient superstition, which attributed preternatural powers to that plant, when gathered at twelve o’clock on St. John’s eve.

CHAP. IV.

RELIGION—THE INQUISITION—STATE OF
THE PRISONS OF THIS TRIBUNAL
AT TOLEDO ON THE ARRIVAL OF THE
FRENCH—FLAGELLANTS—DEFERENCE
PAID TO THE CLERGY—INSTANCES OF
THEIR EXEMPTION FROM CAPITAL PU-
NISHMENT FOR THE MOST HEINOUS
OFFENCES—RELIGIOUS PROCESSIONS—
CEREMONIES PRACTISED AT SEVILLE
TO AVERT THE YELLOW FEVER—VENE-
RATION PAID TO THE HOST—OCCASIONAL
IRREVERENCE OF THE LOWER CLASSES.

The religion of this country is the
Roman Catholic, and of all nations
none perhaps is more bigoted than the
Spanish ; none has manifested a more

cruel intolerance against persons of other religious persuasions; and none has suffered more severely by their persecution. The expulsion from the kingdom of four hundred thousand Jews in the 15th century, and that of the remnant of the Moors, the most industrious of the subjects of the Spanish crown, to the number of nearly a million, at the commencement of the 17th, were acts that, like the establishment of the Inquisition, proved what length the sovereigns of Spain were prepared to go in their zeal for the maintenance of Popery, which procured them from his holiness the title of Most Catholic Majesty.

The Inquisition, that disgrace to hu-

manity, owed its origin to the wars against the Albigenses in the 13th century. It was founded by Pope Innocent III., and was at first only a kind of military commission for the trial of those seceders from the Popish faith. Though introduced into other Catholic countries, yet in none did this tribunal manifest such zeal and activity as in Spain, where it became firmly established through the furious bigotry of Torquemada, a Dominican monk, who was confessor to queen Isabella. This man put to death six thousand persons by flames and the rack, and was rewarded with a cardinal's hat.

The two following historical anecdotes will show the terrible degree of

power formerly possessed by this infamous tribunal. Charles V. having bequeathed no legacy to the church, and being thought also not to have acted with due vigour against the Lutherans, these two charges were formally preferred after his death, and made the ground of condemning as heretics his confessor, his spiritual director, though archbishop of Toledo, and a majority of the monks in the convent to which he had retired after resigning the crown. Philip III. being present at an *auto-da-fe*, or public execution of heretics, sentenced to die by the Inquisition, at which two monks were burnt for holding some new opinions in religion, expressed some pity for the sufferers. The grand

inquisitor, when informed of the circumstance, openly quarrelled with the king, and would not be reconciled till he had received a cupful of his majesty's blood, which he then caused to be burnt by the executioner.

The last *auto-da-fe* at Madrid was in the year 1753 ; but a woman was burnt for sorcery at Seville so lately as 1780.

At present the Inquisition is resorted to in political cases only ; and foreign Protestants who conduct themselves quietly have not only nothing to fear from it, but can even obtain redress from it, when they are molested on account of their religion. Its vigilant superintendence is now transferred from persons exclusively to books ; and this bigoted

ensorship of course prevents the nation from emerging from the depths of ignorance and superstition.

This tribunal, termed by Catholics as if in mockery, the *Holy Office*, was suppressed, it is well known, by the late ruler of France, during his temporary usurpation of the Spanish dominions ; but its authority has been virtually restored, if not by any special enactment, by the weak, cruel and bigoted prince who now occupies the throne. The horrors practised under the plea of religious zeal by this most atrocious institution, are so well known that we shall forbear entering into a recapitulation of them here : but an account of the state of the prisons of the Inquisition at Toledo,

on the arrival of the French in that city, will sufficiently explain their nature to such readers as are unacquainted with the subject, and probably have some novelty for the better informed. The narrative is furnished by a French officer who served under General Lasalle.

After describing the manner in which an entrance was forced by cannon and the liberation of the prisoners, many of whom were butchered by the populace, because they had been polluted by the touch of heretics, he thus proceeds :

Graves seemed to open, and pale figures like ghosts issued from the dungeons, which emitted a sepulchral odour. Bushy beards hanging down over the breast, nails grown to the

length of birds claws, disfigured the skeletons, who with labouring bosom inhaled, for the first time during a long series of years, the reviving breath of beneficent nature. Many of them were reduced to cripples ; the back arched, the head inclined forward on one side, and arms and hands hanging down rigid and helpless. On closer examination it was found that these poor wretches had been confined in dens so low that they could not rise up in them, and hence their bodies had in a long series of years naturally contracted this distorted form. In spite of all the care of the regimental surgeons, several of them expired the same day. The light of the sun made a particu-

larly painful impression on the optic nerves. From the portraiture of these unfortunate creatures, the state of the prison may be so accurately inferred, that it is unnecessary to give a more particular description of it.

The following day, General Lasalle minutely inspected the whole place, attended by several officers of his staff. The number of machines for torture, especially the rack for stretching limbs, and the drop-baths, producing one of the most lingering of deaths, which are already well known, thrilled even men inured to the scenes of the battle-field with horror. Only one of these implements, unique in its kind for refined cruelty, and disgraceful to reason and

religion for the choice of its object, seems deserving of more particular notice.

In a recess in a subterraneous vault, contiguous to the private hall for examinations, stood a wooden figure, made by the hands of monks, and representing the blessed Virgin. A gilded glory encompassed her head, and in her right hand she held a banner. It struck us all at the first sight, that notwithstanding the silken robe descending on each side in copious folds from her shoulders, she should wear a sort of cuirass. On closer investigation, it appeared that the fore part of the body was stuck full of extremely sharp nails and small narrow

knife-blades, with the points of both turned towards the spectator. The arms and hands were jointed; and machinery behind the partition set the figure in motion. One of the servants of the Inquisition was compelled, by command of the general, to work the *machine*, as he termed it. When the figure extended her arms, as though to press some one most lovingly to her heart, the well-filled knapsack of a Polish grenadier was made to supply the place of a living victim. The statue hugged it closer and closer; and when the attendant, agreeably to orders, made the figure unclasp her arms, and return to her former position, the knapsack was perforated to the depth

of two or three inches, and remained hanging on the points of the nails and knife-blades. To such an infernal purpose, and in a building erected in honour of the true faith, was the Madonna rendered subservient—she, the immaculate and the blessed, who transfused celestial grace into the pencils of the greatest painters, and the highest charm of which art is susceptible, into the works of the most eminent sculptors.

One of the familiars, as they are called, of the Inquisition, gave us an account of the customary mode of proceeding, on using this machine : the substance of his report was as follows :—

Persons accused of heresy, or blaspheming God or the saints, and obstinately refusing to confess their guilt, were conducted into this cellar, at the farther end of which numerous lamps, placed round the recess, threw a variegated light on the gilded glory, and on the head of the figure and the flag in her right hand. At a little altar standing opposite to her, and hung with black, the prisoner received the sacrament, and two ecclesiastics earnestly admonished him in presence of the mother of God to make a confession. "See," said they, "how lovingly the blessed Virgin opens her arms to thee! on her bosom thy hardened heart will be melted, thou

wilt there confess." The figure all at once began to raise her extended arms ; the prisoner, overwhelmed with astonishment, was led to her embraces ; she drew him nearer and nearer, pressed him almost imperceptibly closer and closer, till the spikes and knives pierced his breast. Either agony and terror extorted a confession from the writhing wretch, or if he still withheld it, he remained insensible in the arms of the figure, while the blood trickled from a hundred small but not mortal wounds. Oil and healing balsam were applied to them, and on a carpet spread at the feet of the figure, in the vault now brilliantly lighted up, he was left to come to himself. If this experiment

failed, he was remanded to his dungeon, there probably to await fresh torments.

It deserves remark, that the barbarians, by a perversion of language, worthy of Satan himself, gave this machine of torture the appellation of *Madre dolorosa*, not the afflicted, but the afflicting mother.

The religious devotion of the Spaniards is manifested in a variety of ways, which to foreigners, and especially to Protestants, cannot but appear very ludicrous.

There is at Madrid a church, where during Passion week the pious assemble in a dark cellar. Being furnished at the door with whips, they strip naked to the waist, and on a given

signal lash themselves with such force as to make the blood run down. The silence of this barbarous ceremony is interrupted only by sighs of repentance mingled with the groans extorted by pain. They have the courage to chastise themselves, but not to amend their profligate lives, and return the next day to their former courses.

In the 17th century one of the strongest proofs that Spanish lovers could give of their gallantry, was to scourge themselves till they bled, and even to make their blood fly upon their mistresses. These flagellations are prohibited in most of the great cities, but where they have not been expressly forbidden they are so rare that Bourgoing

never saw an instance of the kind. He was informed, however, by an acquaintance, that a few years before, the following circumstance occurred in a small town of Estremadura : A handsome young woman dressed herself on Good Friday in her best attire. The stranger having enquired her reason for so doing, she replied that he would soon see. She then went to the window, which was open, and waited with evident impatience for a number of flagellants. When they came opposite to the window of the fair female, they began to scourge themselves most unmercifully, and the white dress of the lady was in a few moments besprinkled all over with blood. Bourgoing and his friend concluded that the

lover of the lady was one of these flagellants.

In almost every house in Spain you meet with priests or monks, who are revered as a protection from the wrath of heaven as well as that of man. Wherever they appear in the streets, people make way for them, and even persons of rank will respectfully kiss their hand or the sleeve of their frock ; and this act of Christian humility is even sometimes received with great arrogance.

If you should happen to be in a carriage, and meet a priest on foot carrying the consecrated wafer, you must alight, and offer him your place, which he does not fail to accept ; and be the weather ever so bad, and your business

ever so urgent, you must walk slowly by the carriage, and accompany it to the house of the dying person. Here you wait till the priest has performed his functions, and escort him back, still on foot, to the church from which he set out: and it is not till then that you can resume possession of your vehicle. Sometimes, indeed, the priest gets into the first that he finds drawn up before the door of a house, and when the owner appears, he is told which way the carriage is gone. He must either wait till it repasses, or go after it to the place indicated.

The respect paid to the regular priests induces parents to devote their children at a very early age to the monastic state.



INFANT CAPUCHIN.

Pub. by R. Ackermann, London 1825.



Thus it is not uncommon for an infant, still in leading strings, to be devoted to St. Francis, and led about in the garb of a Capuchin, and with a shaven crown. A child in this monastic garb is represented in the opposite engraving.

It is considered in this country as a particularly meritorious act to redeem souls from purgatory. On this subject there is related a witty sally by the same Count de Villa-Mediana, whose tragic fate has been already mentioned. He was one day in the church of Our Lady of Atocha, when a priest, with a large silver plate in his hand, implored the commiseration of the faithful in behalf of the souls in purgatory. The count put down a piece of gold. "Ah!

my lord," said the ecclesiastic, "you have delivered one soul." The count took another piece from his pocket, and deposited it in the plate. "There!" resumed the religious, "another soul is delivered!" The count gave successively six pieces of gold in this manner, and at each the monk exclaimed: "Another soul is saved!" Are you quite sure of that?" enquired the count. "Yes, my lord," replied the monk, "I can assure you that the six souls are at this moment in paradise." "If that be the case," rejoined the count, "you may give me back my six pieces of gold; for if the souls have once got to heaven, there is no fear of their being sent back to purgatory." The priest

was dumb-founded ; but the count, retiring, left him the money and spared him the embarrassment of an answer.

The Franciscans, both from their multitude and their habits of mendicancy, may be held as the proper representatives of all that is most objectionable in the religious orders of Spain. Shameless in begging, they share the scanty meal of the labourer, and extort a portion of every product of the earth from the farmer. Shameless in conduct, they spread vice and demoralization among the lower classes, secure in the respect which is felt for their profession, that they may engage in a course of profligacy without risk of exposure. When an instance of gross

misconduct obtrudes itself upon the eyes of the public, every pious person thinks it his duty to hush up the report, and cast a veil on the transaction; and even the sword of justice is glanced aside from these consecrated criminals. Two cases out of a multitude prove the power of this popular feeling.

A young Franciscan friar at Seville, was a great favourite with the public as a preacher. Being by his profession under a vow of absolute poverty, and the rule of his order carrying this vow so far as not to allow its members even to touch money, it was generally understood that the produce of these voluntary apostolical labours was faithfully deposited, to be used in common by the

whole religious community. An incident, however, at length came to light, which afforded people reason to suspect that they were not in the secret of the internal management of these societies of saintly paupers, and that individual industry is rewarded among them with a considerable share of profit.

A young female cousin of the zealous preacher in question, was living quite alone in a retired part of the town, where her relative paid her, it should seem, not unfrequent visits. Few, however, except her obscure neighbours, suspected her connexion with the friar, or had the least notion of her existence. An old woman attended her in the day-time, and retired in the even-

ing, leaving her mistress alone in the house. One morning the street was alarmed by the old servant, who, having gained admittance, as usual, by means of a private key, found the young woman dead in her bed, the room and other parts of the house being stained with blood. It was clear, indeed, upon a slight inspection of the body, that no violence had taken place ; yet the powerful interest excited at the moment, and before measures had been taken to hush up the whole matter, spread the circumstances of the case all over the town, and brought the fact to light that the house itself belonged to the friar, having been purchased by an agent with money arising from his sermons. The

hungry vultures of the law would have reaped an abundant harvest from any lay individual who had been involved in such-a train of suspicious circumstances. But probably a proper douceur out of the sermon fees increased their pious tenderness for the friar ; while he was so emboldened by the disposition of the people to shut their eyes on every circumstance which might sully the fair name of a son of St. Francis, that a few days after the event he preached a sermon, denouncing the curse of heaven on the impious individuals who could harbour a belief derogatory to his sacred character.

Crimes of the blackest dye passed unpunished during the reign of Charles

III., from a fixed and avowed determination of that superstitious monarch not to inflict the punishment of death upon a priest. Townsend has related the murder of a young lady by a friar at San Lucar de Barrameda, of which Mr. White gives the following more accurate statement :—

The young lady, of a very respectable family, had for her confessor a friar of the reformed or unshod Carmelites. The house where she lived was in front of the convent. Thither her mother took her every day to mass and frequently to confession. The priest, a man of middle age, had conceived a passion for his young penitent, which, not venturing to disclose, he madly fed

by visiting the unsuspecting girl with all the frequency that the spiritual relation in which he stood towards her, and the friendship of her parents, allowed him. The young woman, about nineteen, had an offer of a suitable match, which she accepted with the approbation of her parents. The day being fixed for the marriage, the bride, according to custom, went, attended by her mother, early in the morning to church, to confess and receive the sacrament. After giving her absolution, the confessor, stung with the madness of jealousy, was observed whetting a knife in the kitchen. The unfortunate girl had in the mean time received the host, and was now leaving the church,

when the villain, her confessor, meeting her in the porch, and pretending to speak a few words in her ear, a liberty to which his office entitled him, stabbed her to the heart in the presence of her mother. The assassin did not endeavour to escape. He was committed to prison; and after the usual delays of the Spanish law, condemned to death. The King, however, commuted his sentence into confinement for life in a fortress at Puerto Rico. The only anxiety ever shown by the murderer was respecting the success of his crime. He made frequent enquiries to ascertain the death of the young woman; and the assurance that no other man could possess the object of his pas-

sion seemed to make him happy during the remainder of a long life.

At Madrid many of those religious processions have been suppressed, which formerly crossed the city every hour of the day in all directions, from one church to another, singing unintelligible hymns—ceremonies which had no other effect than to call the artisan from his labour, and the housewife from her domestic duties; in short to encourage idleness.

A lively traveller, treating of the religious processions of Madrid, says, that they are managed with great magnificence, and may be termed one of the principal amusements of the people. Sometimes it is the relic of a martyr,

sometimes of a female saint, and sometimes of an apostle or a primitive father of the church, in honour of which they are held. The invaluable skull, or arm, or finger, is carried through the streets encased in gold and covered with a canopy, and the people throw themselves on their knees as it approaches them. But great is the joy when the entire body of a saint, or a whole bag of holy bones, is the subject of the piece. Notice is publicly given of the streets through which the procession is to pass, and the inhabitants hang over their balconies rich carpets and velvet curtains, at the same time that they are crowded with women dressed in their finest clothes. First marches a band of

music playing solemn tunes ; then choristers, who chaunt anthems ; and they are followed by a long double row of monks with lighted tapers, and generally clothed in white. At length appears the holy relic, carried by six or eight sturdy priests on a shrine of massy silver, and shaded from the night air by a rich canopy of silk. A priest precedes it, swinging a silver censer, which throws out clouds of perfume, and walking backward that he may not seem to shew any disrespect to the sacred bones. A company of soldiers with fixed bayonets closes the procession ; and happy are they who are chosen for this service, not only on account of the holiness of the office,

but also because they are paid a quarter of a dollar each. A vast crowd of both sexes, and of every age and condition, follow the whole with heads uncovered.

I saw the relics of Santa Barbara thus carried and thus attended. It was on the very same day and hour, some thousand years ago, as every body well knows, that she was carried up into heaven, being a particular favourite with the Holy Virgin. Fortunately she left behind her all her clothes, even to the shoes on her feet and the jewels in her hair, and which it need not be doubted have ever since been scrupulously preserved. The place of the body was supplied by the image of a handsome young woman richly dressed,

reposing on a couch of silver, and her head encircled with golden rays : but I was astonished to find that female dress had undergone so little variation in Spain for the last thousand years. Santa Barbara might have gone to court without being stared at ; and even her shoes, which were of red morocco leather, I should have imagined to have been made only a few days before, had not two long rows of tapers, a band of soldiers, and a kneeling multitude, sufficiently proved that they could not be less than a millennium old. A church had been previously illuminated and prepared for her reception, and rockets were fired in constant succession until she was safely lodged before the grand

altar. Here she lay in state, until at least one fourth of the population of Madrid had passed in review through the church, and paid their devotions at her shrine. I held up a little girl in my arms, that she might see over the heads of the crowd ; and during this time some pious Spaniard took an opportunity of picking my pocket under the very nose of Santa Barbara. This was the price I paid for beholding the mummeries played off before this great wooden doll.

There is scarcely a street or house in all Madrid that is not decorated with a portrait or bust of the blessed Virgin. Incredible is the annual consumption of flowers used in Spain for crowning her

image ; and incredible the number of hands constantly employed, from morning till night, in dressing her caps, trimming her petticoats, and embroidering her ruffles : nay, it is notorious, that this has been the favourite occupation of royalty itself. Every Spaniard regards the Virgin as his friend, his confidante, his mistress, whose whole attention is directed to himself, and who is perpetually watching over his happiness. Hence the name of Mary hangs incessantly on his lips, mixes in all his compliments, and forms a part of all his wishes. In speaking, in writing, his appeal is always to the Virgin, who is the guarantee of all his promises, the witness of all his trans-

actions. It is in the name of the blessed Virgin, that the ladies write billets-doux, send their portraits, and appoint nocturnal assignations with their gallants.

The church of Montserrat, in Catalonia, contains several folio volumes, recording the miracles performed by the Virgin. The implicit reliance placed in the protection of the saints is frequently a cause of serious calamities. During the American war, all the Spanish insurance companies had their favourite celestial patrons, two of the principal of whom were St. Ramon of Pennaforte and Our Lady of Mercy. The holy patron was actually enrolled in the list of members, and admitted to

a share in the profits ; and in this respect the companies kept their accounts with the utmost accuracy, convinced that with so great a name in their firm, their affairs could not fail to attain a high degree of prosperity. These notions led them into the most hazardous speculations ; and in 1779 they took insurances at fifty per cent. on French East Indiamen, which neither the English nor the Dutch would underwrite at any rate, and most of which had already been carried into English ports. The natural consequence was, that the companies were ruined ; yet the very same superstition still prevails.

Mr. Blanco White gives an equally

extraordinary account of the proceedings at Seville, on occasion of the yellow fever which raged in that city in 1801. When, says he, the people observed the infection making a rapid progress in many parts of the town, notwithstanding the due performance of the usual prayers, they began to cast about for a more effectual method of obtaining supernatural assistance. No separation of the infected from the healthy part of the town took place ; no arrangement for confining and relieving the sick poor. It was early suggested by many of the elderly inhabitants, that a fragment of the true cross, one of the most valuable relics possessed by the cathedral of Seville, should be exhibited from the

lofty tower called Giralda; for they still remembered when, at the view of that miraculous splinter, myriads of locusts, which threatened destruction to the neighbouring fields, rose like a thick cloud, and conveyed themselves away probably to some infidel country. The *Lignum Crucis*, it was firmly believed, would in like manner purify the atmosphere and put an end to the infection. Others, however; without meaning any disparagement to the holy relic, had turned their eyes to a large wooden crucifix, formerly in great repute, and now shamefully neglected, on one of the minor altars of the Austin Friars, without the gates of the town. The effectual aid given by that crucifix in

the plague of 1649 was upon record. This wonderful image had, it seems, stopped the infection, just when one half of the population of Seville had been swept away; thus evidently saving the other half from the same fate. On this ground, and by a most natural analogy, the hope was very general, that a timely exhibition of the crucifix through the streets would give instant relief to the town.

Both these schemes were so sound and rational, that the chief authorities, unwilling to shew an undue partiality to either, wisely determined to combine them into one great lustration. A day was accordingly fixed for a solemn procession to conduct the crucifix from the

convent to the cathedral, and to ascend the tower, for the purpose of blessing the four cardinal winds with the *Lignum Crucis*. On that day the chapter of the cathedral, attended by the civil governor, the judges, the inquisitors and the town corporation, repaired to the convent of St. Augustin, and having placed the crucifix upon a moveable stage, covered with a magnificent canopy, walked before it with lighted candles in their hands, while the singers, in a mournful strain, repeated the names of the saints contained in the Catholic litany, innumerable voices joining; after every invocation in the accustomed response—*Ora pro nobis*—"Pray for us!" Arrived at the cathedral, the image was

exposed to public adoration within the presbytery, or space reserved for the ministering clergy, near the high altar. After this the dean, attended by the chapter, the inferior ministers of the church and the singers, moved in solemn procession towards the entrance of the tower, and in the same order ascended the twenty-five inclined planes, which afford a broad and commodious access to the open belfry of that magnificent structure.

The worship paid to any fragment of the true cross is next in degree to that which is due to the consecrated host. On the view of the priest in his robes, at one of the four central arches of the majestic steeple, the multitude who had

crowded to the neighbourhood of the cathedral from all parts of the city, fell upon their knees, their eyes streaming with tears: tears, indeed, which that unusual sight would have drawn from the weak and superstitious on any other occasion, but which, in the present affliction, the stoutest heart could hardly repress.

An accidental circumstance heightened the impressiveness of the scene. The priest had scarcely begun to make the sign of the cross with the golden vase, which contained the *Lignum Crucis*, when one of the tremendous thunderstorms, so awful in southern climates, burst upon the trembling multitude. A few considered this phenomenon as a

proof that the public prayers were heard, and looked upon the lightning as the instrument which was to disperse the cause of the infection. But the greatest number read in the frowns of the sky the unappeased anger of heaven, which doomed them to drain the bitter cup that was already at their lips. Alas! they were not deceived. That doom had been sealed, when Providence allowed ignorance and superstition to fix their dwelling among us. The immense concourse from all parts of the town had probably condensed into a focus the scattered seeds of the infection. The heat, the fatigue, the anxiety of a whole day, spent in this striking though absurd religious ceremony, had the most visible

and fatal effect on the public health. Eight and forty hours after the procession, the complaint had left but few houses unvisited. The deaths increased in a ten-fold proportion, and at the end of two or three weeks, the daily number was from two to three hundred.

Ten thousand of the inhabitants of Seville perished on this occasion. A singular fact connected with this calamity, recorded by Mr. White, is worthy of the attention of the philosophical enquirer. The greatest part of the bread consumed at Seville is brought daily from Alcala, a small town a few miles distant; the bakers of which, having no other market, were obliged to repair thither, as usual, during the

infection, and to spend the whole day there, waiting for customers. Though sixty persons from Alcala were thus brought into constant communication with people from all parts of the city, and so long exposed daily to the atmosphere of an infected place, yet, of the whole number that thus braved the contagion, one only, who passed a night in Seville, caught the disease and died. All the others, no less than the rest of the village, continued to enjoy the usual health.

God and the king are so coupled in this country, that the title of Majesty is applied to both. You hear from the pulpit the duties that men owe to *both majesties* ; and a foreigner is often sur-

prised at the hopes expressed by Spaniards, that his majesty will be pleased to grant them life and health for some years more. Mr. White adds a very ludicrous circumstance arising from this absurd form of speech. When the priest, attended by the clerk, and surrounded by eight or ten people bearing lighted flambeaux, has broken into the chamber of a dying person, and gone through a form of prayer, half Latin, half Spanish, which lasts for about twenty minutes, one of the wafers is taken out of a little gold casket, and put into the mouth of the patient as he lies in bed. To swallow the wafer without the loss of any particle, which, according to the Council of Trent,

contains the same divine person, as the whole is an operation of some difficulty. To obviate, therefore, the impropriety of lodging a sacred atom, as it might easily happen, in a bad tooth, the clerk comes forth with a glass of water, and in a firm loud voice asks the sick person: "Is his majesty gone down?" The answer enables the learned clerk to decide whether the passage is to be expedited by means of his cooling draught.

The sound of the hand-bell, which accompanies the host, operates like magic upon the Spaniards. In the midst of a gay, noisy party, the words: *su Majestad*, will bring every one upon his knees, until the tinkling dies away

in the distance. Are you at dinner? You must leave the table. In bed? You must at least sit up. But the most preposterous effect of this custom is to be seen at the theatres. On the approach of the host to any military guard, the drum beats, the men are drawn out, and as soon as the priest can be seen, they bend the right knee and invert the firelocks, placing the point of the bayonet on the ground. As an officer's guard is always stationed at the door of a Spanish theatre, the effect of the *chamade*, both upon the actors and the company, is truly laughable. *Dios! Dios!* resounds from all parts of the house, and in a moment every one is on his knees. The ranting

of the actors, or the rattling of the castanets in the *fandango*, is hushed for a few minutes. Spectators and actors, whatever character they may be representing, whether Moors, Jews or even devils, turning their faces towards the street, remain on their knees, till the sound of the bell growing fainter and fainter, the amusement is resumed. Bourgoing relates, that one evening, during the performance of *El Diablo Predicador*, a grotesque piece, of which Mr. White in his *Letters* has given an entertaining analysis, and in which Satan introduces himself into a convent in the habit of a monk, the host passed by at the very moment when his representative was on the

stage. He very devoutly fell on his knees like all the rest, which produced an effect that suspended for some minutes the illusion of the scene.

Notwithstanding their apparent superstition, the Spaniards make no scruple to indulge in pleasantries on religious subjects, which might offend rigid orthodoxy. One of these will suffice to shew the kind of mirth in which these people, considered as so grave and so pious, sometimes indulge. A Spaniard was left alone in a boat, which sunk in sight of some of his comrades. Being a bad swimmer, he had well nigh perished, when he luckily grasped some bushes which hung over the water, and by the aid of which he

gained the bank. "Ah!" exclaimed his comrades, "here you are, safe and sound again, thank God!"—"Thank God!" exclaimed the dripping boatman, "rather say, thank the bushes, for as to God, his intention was plain enough!"

There are few muleteers, or carriers, who, at starting on a journey, and few coachmen, who, on mounting their box, do not make the sign of the cross and mutter a prayer; there are few of them too but carry about them relics, or scapularies. With these preparations and talismans, they conceive themselves secure against mishaps. Bourgoing relates, that the driver of a carriage, in which a friend of his was travelling,

though he had duly taken these precautions, found them all unavailing. On ascending a hill, the mules, in despite of his vigilance, dragged the carriage down a precipice. He came off with the fracture of some of his harness, and the traveller with a few bruises. The driver should have considered this slight injury as a striking proof of the protection of Providence: on the contrary, while the passengers were gathering up themselves and their baggage, and lamenting the losses or damage which they had sustained, this man, in a paroxysm of rage, drew from beneath his garments the relics and scapularies with which he was covered, tore them in pieces and trampled

them under foot, setting up a new kind of litany : *Al demonio Santa Barbara ! —A los diablos San Francisco !—Al infierno nuestra Senora del Carmen !* &c. cursing successively all the saints of both sexes to whom he had devoted himself, either for their impotence or treachery; and thus apprising them that they had lost his confidence beyond retrieve.

CHAP. V.

MODE OF TRAVELLING—CARRIAGES—INNS
—MULETEERS—COURIERS.

The common travelling carriage in Spain is called *Coche de Colleras*, a not very elegant vehicle, and which, till a person is used to it, excites many alarming apprehensions. This carriage, rather strong than commodious, is drawn by six mules, which have no other spur or bridle than the voice of the drivers. To see them harnessed to each other and to the pole by mere cords, and scrambling, as if at random,

over the crooked, uneven and frequently unbeaten roads, the traveller imagines himself left to the care of Providence alone ; but on the appearance of the least danger, a word from the chief driver, called *mayoral*, is sufficient to govern and guide these docile animals. If their ardour abates, the *zagal*, who acts as his assistant or postillion, leaps from the place where he is stationed, animates them with his voice and whip, runs for some time by their side, and then returns to his post till his services are again required. This continual vigilance of the drivers soon relieves the traveller from his fears ; but still he cannot help being

astonished that more frequent accidents do not happen from so hazardous a mode of travelling.

To this, however, he reconciles himself more easily than to the Spanish inns, which are in general without any good accommodations. Bed, board and lodging are equally bad; and to procure the most ordinary meal, the traveller must himself solicit the assistance of the butcher, baker and grocer.

Abundance of abuse has been heaped on the inns of Spain, but for my part, says a late traveller, I maintain that you there find all requisite conveniences, that is, such as a person in health may make a very good shift with. It is an exception to the general

rule, if you do not meet with something eatable, besides excellent bread and good wine, a comfortable seat in the chimney corner, a chamber where you are at least sheltered from the weather, and very honest and amusing company, though it is true of the lower class.

The best country inns consist of a large hall, contiguous to the street or road, and paved like the former with round stones. At one end of this hall there is a large hearth raised about a foot from the ground. A wood fire is constantly burning upon it, and travellers of all ranks and degrees, who do not prefer moping in their cold unglazed rooms, are glad to take a seat

near it, where they enjoy gratis the wit and humour of carriers, coachmen and clowns, and a close view of the hostess or her maid, dressing successively in the same frying-pan now an omelet of eggs and onions, now a dish of dried fish with oil and love-apples, or perhaps the limbs of a tough fowl, which, but a few moments before, had been strutting about the house. The doors of the bed-rooms, as well as that of the stable-yard, all open into the hall. Leaving a sufficient space for carriages and horses to cross from the front door to the stables, the Spanish *harrieros*, or carriers, who travel in parties of twenty or thirty, and double that number of mules, range themselves

at night along the walls, each upon his large pack-saddle, with no other covering but a kind of horse-cloth, called *manta*, which they use on the road to keep them dry and warm in winter.

The Venta de los Gitanos, in the Puerto de Lapiche, may serve as a model of the inns in the northern part of La Mancha. The house incloses a spacious covered yard surrounded with a piazza. On the left, a door opens into the kitchen, which serves, at the same time, for the reception of customers ; adjoining to this is a small room for the host and hostess : and on the right of the court-yard are the stables. The cars stand in the yard, while the

drivers lie snoring on their *mantas* under the piazza. In the kitchen the guests sit round the fire, on what look like bee-hives, and chat together. The carriers mend their gear; the daily customers belonging to the place join them, and it is quite amusing to observe the various provincial costumes that are sometimes assembled. Supper is set before each individual or party on a low table; upon the whole not in the most cleanly style. Glasses are not used; but then there cannot be a more delicate way of drinking than out of glass vessels, resembling coffee-pots, with a very narrow neck and small spout. You hold the spout at a considerable distance from your mouth, bend back your head,

and catch the fine stream without touching the vessel with your lips. This mode of drinking requires some practice, otherwise you are liable to pour the liquor into your bosom instead of your mouth. The chambers for visitors are above stairs, immediately under the roof.

Some *ventas* are more romantic ; for instance, the Venta de Cardinas, in the southern part of La Mancha : there the kitchen and the court-yard are one and the same ; that is to say, at the farther extremity of this covered yard is the fire, which, as in the venta just described, is on the level ground ; and the cars of all descriptions are ranged round about it.

The life of the *harriero*, or muleteer, is

very hardy and pretty much the same in all parts of the Peninsula. He is exposed to all weathers, for he is ever on the road. Each individual has the charge of three or four mules, and the labour of loading and unloading them daily, and the foraging for them is not trifling. The food of the muleteer is coarse; a large dish of chick-pease, boiled with a morsel of pork, a sausage, or some dry salt-fish, fried in strong oil, are his most common and favourite dishes. He drinks more than the Spanish peasant, and generally carries a large leathern bottle or bag filled with wine. He never undresses at night, but sleeps either in the stable with his mules, or on the floor of the kitchen;

indeed in the summer more generally in the open air. In all places a pack-saddle is his pillow, and a mule-cloth his coverlet. He is an honest, good tempered cheerful creature, and you almost always hear him singing on the road. A train of mules is seldom less than fifty; but it is not uncommon to meet two or three trains, or more, travelling the same road and laden with the same merchandize. Each train has its captain or leader, who is invariably a most worthy man of the best character.

The Spanish couriers are distinguished by a small hat tied under the chin with a handkerchief, which goes over the crown. They wear a jacket, adorned





COURIER.

THE ILLUSTRATED LONDON GAZETTE.

at the elbows and across the body with stripes of stuff of a different colour. Round their legs are buckled strong preservers of leather, which reach up above the knee and defend their leather breeches from the friction of the saddle. See the engraving.

The Spaniards use heavy, clumsy and very high saddles, which may be compared with those of the Mamelukes. The thighs of the rider are encased as it were in a wooden box. The stirrups are of wood, strengthened with iron. The dispatches are inclosed in leather bags suspended to the saddle; and the crupper is hung round with small bells, which may be heard at a considerable distance.

CHAP. VI.

FUNERAL CEREMONIES — FUNERALS OF
INFANTS—MONUMENTAL CROSSES.

Every corpse, those of the grandees excepted, is interred here in the habit of a monk or nun. These are purchased at the convents, of which they form a substantial branch of revenue. The coffins remain uncovered while proceeding to the place of interment, and a rosary is placed in the hands of the deceased.

Great funerals are attended by a vast number of taper-bearers, who are selected from among the infirm in the

hospitals. In regard to coffins, the Spanish are more economical than most other nations; for they have in every church one public coffin, in which the corpse is carried to the grave, and there deposited without one.

A young unmarried woman, after her decease, is crowned with a wreath of flowers, and a palm branch put into her hand—an emblem of victory against the allurements of love, which many a poor fair conqueror would have willingly exchanged for a regular defeat. They are dressed in every other respect like nuns, and the coffin is locked up and covered with a black velvet pall, as in all other funerals.

As the moral accountableness of a

human being does not, according to Catholic divines, begin till the seventh year, consequently such as die before that age are by the effect of their baptism indubitably entitled to a place in heaven. The death of an infant, therefore, is matter of rejoicing to all but those in whose bosoms nature speaks too loud to be controlled by argument. The friends who call upon the parents contribute to aggravate their bitterness by "wishing them joy," for having increased the number of angels. The usual address on these occasions is, *Angelitos al cielo!* "Little angels in heaven!"—an unfeeling compliment, which never fails to draw a fresh gush of tears from the eyes of a mother.

Every circumstance of the funeral is meant to force joy on the mourners. The child dressed in white garments, and crowned with a wreath of flowers, is followed by the officiating priest in silk robes of the same colour; and the clergymen who attend him to the house whence the funeral proceeds to the church, sing in joyful strains the psalm *Laudate, pueri, Dominum*—while the bells are heard ringing a lively peal. The coffin, without the lid, exposes to the view the little corpse covered with flowers, as four well-dressed children bear it amidst the lighted tapers of the clergy. No black dress, no signs of mourning whatever are seen even among the nearest relatives; the service at

church bespeaks triumph, and the organ mixes its enlivening sounds with the hymns which thank death for snatching a tender soul, when through a slight and transient tribute of pain it could obtain an exemption from the power of sorrow. Yet no funerals are graced with more tears, nor can dirges and penitential mournings produce even a shadow of the tender melancholy which seizes the mind at the sight of the formal and affected joy with which a Catholic infant is laid in his grave.

The reader will forgive us for introducing here a trait from a recent writer, on account of the deep feeling which pervades it. In one of my walks, says he, (near Alegrete, in Estremadura)

after wandering along the rude and pathless banks of a clear mountain stream, I arrived at a small romantic chapel, such as you often find in the Peninsula, a league or more from any human habitation. In the shade, near the door, I observed a small basket, apparently filled only with the most beautiful flowers : I approached to take one ; when stooping I beheld a most lovely infant about a year old. It was dressed prettily and tastefully ; though pale, I thought it slept, for its paleness did not appear as of death : it was, however, cold and lifeless, yet it had nothing of the corpse, nothing of the grave about it. I kissed its delicate fair face, and thought not without a sigh on its parents. A voice

startled me, and turning, I beheld a decent-looking peasant woman, with an old man and two or three children from ten to fifteen years of age.—“Are you the mother of this babe?” said I.—“Yes, Senhor.”—“I pity you from my heart.”—“How so, Senhor? To have borne and buried a Christian without sin I look on as a blessing, and I praise the Holy Virgin that she has vouchsafed to take him to herself.”

I gazed earnestly at the woman; was this insensibility, or was it enthusiastic reverence for, and pious resignation to, the will of God?—I decided for the latter; for I saw her bend over her child with an expression of countenance rapturously affectionate. I knelt down once

more to read its innocent features. Yes, there was the charm : remorse, fear and doubt could not be traced there—all was innocence and purity and truth. “Your child,” said I, “my good woman, is perhaps ere now a cherub in heaven.”—“Senhor, you cannot be a heretic?”—“No, I am a Christian of another sect.”—“Ah, you must be a Christian! I thought so, but the priests said you English were all heretics.” So much for priests and peasants!

A very ancient custom, which is still observed in Spain, are the monumental crosses, erected on the highways to the memory of those who have perished by the hands of robbers. Every peasant, when passing one of these rude and me-

lancholy monuments, throws a stone on the heap always observed at the foot of the cross, as a tale by which the number of Paternosters said by the compassionate passengers might be reckoned.

SECTION THE SECOND.
OF THE SPANIARDS OF THE
DIFFERENT PROVINCES.

CHAP. I.
NEW CASTILE, INCLUDING
MADRID.

THE climate of the two Castiles is so dry, that those provinces are the least fertile in all Spain. Mariana, the historian, relates that, in 1210, the kingdom of Toledo, in New Castile, experienced a dreadful dearth owing to the want of rain, not a drop having fallen for nine successive months. The unfortunate

husbandmen were obliged to quit their homes, and to seek relief in other provinces, to which the calamity did not extend. Another historian informs us, that in the 17th century a still more severe calamity of the same kind befel the Sierra Morena, where there was no rain for *fourteen years*. So extreme was the drought that all the springs dried up, the woods took fire, and the earth opened; and in many places there are still to be seen frightful chasms and fissures which serve as evidences of the event.

Owing probably to the extreme drought, this country is nearly destitute of wood. The whole tract between Madrid and Toledo, says a recent tra-

veller, is as bare as a board ; excepting the two villages through which the road passes, there is neither house nor tree to be seen. Much of it indeed is corn land. A Castilian certainly can have no idea of what we call a wood ; and if Old and New Castile can muster three hundred barely respectable trees, it is the utmost they can do. I had heard a great deal of the *Grande Arboleda* of the Guadarrama, near the Escorial, the woods of which are absolutely poetical and classical—and after all, what are they in reality?—wretched evergreen oaks with prickly leaves, which with us would merely pass for shrubs or bushes, whose only good quality is that they

retain their verdure in winter. I am convinced that there are tracts of 100 or 150 square miles on which neither tree nor shrub is to be found. At the same time the pride of the Castilian has something truly poetic; it is the pride of poverty, at least in its origin. After passing through this country, the traveller is sensible what just reason the people of Madrid have to boast of their Prado.

As the observations in the preceding part of this volume on the character of the Spaniards in general apply more especially to the natives of this province, and to the people of Madrid in particular, it will only be necessary here to

notice some of the more remarkable features of that metropolis of the Spanish dominions.

Madrid upon the whole is a very disagreeable place to a stranger ; it is not an old city, and has not therefore the interest which ancient Gothic edifices never fail to excite, nor has it the cleanly and lively aspect of a new town : it is neither a genuine Spanish nor a French town, but a sort of intermediate thing, like a frog during its change from the tadpole state. It has many of the disagreeables of a large city, and as many of those of a small one, without any of the advantages of either. It is neither ugly nor handsome, neither cold nor hot. When the sun shines it is

tolerably warm even in December ; otherwise it is as cold then as with us in October and November ; at the same time the inhabitants have no means of warming themselves but *braseros*, which are apt to give those especially who are not accustomed to them violent head-aches.

Owing to this want of fires, the Spaniards, during the winter season, are more anxious to catch every gleam of sunshine than even the inhabitants of northern regions. In the old towns, where the streets are very narrow, this disposition is more particularly observed. The streets of Toledo, says a late traveller, are so narrow and crooked that they are not much visited by the

sun ; but whenever there is a spot on which it shines, the people carry their straw mats to it ; here the children crawl about and the women squat themselves down to gossip. As the sun moves farther, the mats are moved also, and the women and children shift their places accordingly. As neither carriages nor horses are used in Toledo, this practice is the less inconvenient ; but it reminds the stranger of the ants carrying their eggs about in the sun.

The shops in Madrid are dark and rather resemble cellars ; and though they are not to be compared for the richness of their goods with even the principal provincial towns of England or France, still they possess enough to

make a show, if the people but knew how to display them to advantage. If the English custom of exhibiting goods in the windows were to be introduced here, the general appearance of the city would be infinitely improved. At present the shops look like large empty whitewashed rooms.

The entrance to almost all the houses is beastly dirty. The residences of the nobility have mostly a kind of portico with columns, in as wretched a style as possible, and a porter, who, however, rarely has any regular lodge, but in general sits behind an old skreen, or in a boarded shed cobbling shoes.

In the ordinary houses, every story composing a separate tenement is closed

by a very strong door, in which there is a small grated window : this, when any one knocks, is always first opened with great caution. An old duenna peeps out and enquires who is there, nor does she admit a stranger till she is satisfied respecting his business. It is said that there have been melancholy instances of strangers incautiously admitted murdering the whole family and robbing the place. Thus you may go up and down stairs in one of these houses without meeting a single creature. In short nothing can be conceived more dull and uncomfortable than a Madrid house, especially in winter.

In noticing the places of entertainment in this capital, we shall begin with

those of the lowest class. Look then in the first place at the two dirty tables in one of the markets, on which are placed three or four plates with boiled pimento, very small sausages, and for a rarity, a few eggs, together with some of the finest white bread, plenty of bacon and a pot or two of wine. Beside it is seated an old woman, with a chaffing-dish at her feet, on which she has two little pots with beans and *cocido*. About one o'clock the country folk, the *harrieros* and other persons of that class, in their various party-coloured dresses, repair thither; the keeper of this eating-stall supplies each with what he requires, and meanwhile a brown, black-eyed *machaca* (girl) is

most innocently engaged in combing and plaiting her long dark hair for her. The *aquador* swallows his draught of wine, and then seats himself on the pavement beside his water-vessel, and enjoys a piece of bread and fat pork. The *harriero*, who aspires somewhat higher, calls for his sausage and a plate of beef and beans; and while they begin to gallant with the *machaca*, they imperceptibly run up a score. A painter would find excellent subjects for his pencil in these robust muscular figures with banditti-like faces and black eyes, beneath a brown *montera*, or a broad-brimmed hat, or the blue-eyed Catalonians with their red caps.

Next in order come the *botillerias*,

or cook-shops. These are always on the ground-floor, and you step at once out of the street into the kitchen, which is at the same time both cellar and eating-room. The door stands open all day; on a long bench lie eight or ten goat-skins full of wine: the legs are left on them, and they stand on all fours as long as they are full, which has a singular effect. The dishes are placed on a table at the farther end of the room. These are the same as in the former case, and the master or mistress is stationed by them. There is neither knife nor fork, neither table nor seat for the customers, who all eat standing, while the *mozo* empties the wine out of the skins into jugs.

Here you meet with many persons in mantles and the more wealthy *harrieros*, who frequently dress in great style.

Symptoms of improvement, however, are beginning to manifest themselves, and some of these dark dens are gradually being transformed into regular eating-houses, where knives, forks, glasses, and even table-cloths make their appearance. This, however, is nothing in comparison with those where the customers are accommodated with a distinct eating-room, furnished with tables and benches. These are frequented only by people of a certain rank, civil and military officers, and opulent tradesmen, who do not chuse to dine

at home. Such is the highest degree of civilization in this line at Madrid.

The only eatables in the markets that gratify the eye, are the long rows of heaps of oranges, lemons, pomegranates, and also of apples and pears. The most disgusting are the butchers' shops, especially in the more obscure streets: here you see quarters of goats and calves, that are shrunk up in such a manner as exactly to resemble anatomical preparations. The meat is carried about by the butcher-boys on mules: two rows of large hooks are fixed on either side in the saddle; to these are hung whole sides of veal and other beasts, and the fellow sits in the

middle and gallops about the town. The bread is as good as the meat is bad : but it is not sold in the bakers' shops, but at those of the grocers and cheesemongers.

Along the Calle de Alcala whole cart-loads of oranges and lemons are shot into the street, and piled up in high heaps on the pavement. Near them stand and lie, with wife and children, the Andalusian carriers and sellers, with their swarthy roguish faces and white linen dress, having a coloured handkerchief about their heads, and being sometimes enveloped in a red-striped woollen wrapper. Compared with the Castilians, they have quite a Moorish or African look. These people traverse

the whole city, crying their goods as if they were possessed—and never failing to add the strongest panegyrics on their excellence. The children crawl and tumble about quite naked among the oranges, and the wife sits by and sews, or hunts the vermin in her husband's head, or he performs the like service for her.

The Plaza Mayor is the place for studying the manners of the populace of Madrid. Here you meet with charcoal-burners and porters, with black leather cuirasses, very wide breeches, and black stockings; brown lazy muleteers, with hats and jackets decorated with all sorts of party-coloured stuffs in the shape of stars, crosses and the

like, especially at the elbows and on the back; and Catalonians with bag-like caps hanging down their shoulders, all shouting in discordant tones, and moving much more expeditiously than the genuine natives of Madrid, because in general they are not encumbered with mantles, and like the populace everywhere, they are more lively when alone together.

Nothing can be more ludicrous than most of the equipages of Madrid. On an immense perch, painted red, is placed a small old-fashioned body, of the shape used in the time of Louis XIV. Full fifteen paces from this body to the endless pole are harnessed a couple of mules, having the upper half of the

body and half the tail shorn quite close: on one of them is seated the driver in an old threadbare livery and large leather gaiters, and behind a footman similarly accoutred on a platform, on which he might build himself a convenient house. There are indeed many as brilliant equipages at Madrid as elsewhere, but they never make their appearance.

A recent traveller relates that he once saw a carriage passing the Puerta del Sol, on which was this inscription, in letters a foot long: *Soy del Ex. Señor Duque de Infantado*—I belong to the duke of Infantado. This appears to be a relic of the ancient grandezza.

Among the characteristic traits in the physiognomy of Madrid must be reck-

oned the long files of asses and mules which are continually traversing the streets; for though the city is seated in a plain, vehicles are not used for the transport of commodities. It has something of the air of an Arabian scene, especially beyond the Puerta de Alcala, where, for the distance of two hundred paces from the gate, nothing is to be seen but a naked plain of a greyish yellow colour, without a single tree, almost without a house, and on the horizon the bluish rocks of the Guadarrama. On the road itself, as far as the eye can reach, not a single pedestrian, not a carriage of any sort, neither cows nor oxen, are to be discerned: you perceive nothing but long trains of laden mules with

their drivers, numerous persons riding on the same kind of animals, and frequently very shabby looking fellows on horses. The peasants from the environs come galloping into the city two together on one horse or mule : nay, I have often seen, says a recent traveller, the papa in the middle with one hopeful son before and another behind him. Now and then a prodigious old-fashioned gilt chariot, drawn by eight mules, dashes along in full gallop ; the fair dames within it look out at the windows, while two attendants, wrapped in their mantles, and having guns slung beside them, ride on either side. The whole has a really romantic appearance, and reminds the spectator of Don Quixote. We must not omit

the herds of large ugly brown goats, that are driven out every morning and come back in the evening, nor the flocks of turkeys which form prominent objects in the picture of a gate of Madrid.

One of the customs observed here at Christmas is, for patients to send to their medical attendants the established acknowledgment of a turkey; so that doctors in great practice open a kind of market for the disposal of their poultry. These turkeys are driven in flocks by gipsies from Old Castile, and chiefly from Salamanca. The march which they perform is not less than four hundred miles, and lasts about one half of the year. The turkeys, which are bought from the farmers mere chickens,

acquire their full growth in travelling and seeing the world.

The people here have an execrable custom of not leaving any animal as nature created it. The mules have the upper parts of their bodies shorn quite close to the very skin, and only a few hairs are left at the end of the tail and tied in a knot : dogs and cats have their tails cut off, and the cats more frequently than the dogs.

Madrid has to boast of thirty-two large fountains, where the *aguadores*, or water-carriers, derive their supplies. As the greater part of the houses of that capital are not provided with water in other ways, their trade is the more extensive. This business is exclusively

in the hands of the Gallegos, or Gallicians, who form a guild of themselves, and divide the city among them, according to houses, streets and districts. Their share is considered as a substantial property, which they bequeath at pleasure to their children and relations, or they are at liberty to sell it again to one of their countrymen.

The employment of these people is extremely toilsome; they plod about the whole day with their heavy tuns; but as the consumption of water, in summer especially, is prodigious, most of them realize in eight or ten years a small capital, with which they return to their native province. Out of the profits of their trade they are, however,

obliged to pay a certain sum, which is applied to the maintenance of the water-works. Many of them, in addition to their profession, derive some little profit from being commissioned by families to act as their *compradores*, or market-men, for which they receive certain wages. Thus, where the head of a family does not chuse to market for himself, (for the women never undertake this office) he sends his *aguador*.

The watchmen, who were first introduced in some of the southern parts of the kingdom, are called *Serenos*, because, like our guardians of the night, they cry the weather as well as the hour, and seldom have there to call any thing else than *Sereno* ! Here at Madrid, says

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WATCHMAN of MADRID.

Pub by Rackermann London 1825.

a late traveller, I was awakened in the first nights every quarter of an hour by the most dismal howling, and I imagined nothing else than that the *Liberales* and *Serviles* were cutting each others' throats. At length, when I enquired the meaning of these cries, I learned that it was the watchmen, though I had been simple enough to suppose that the *Sereno* could only be sung in the most melodious tones. These watchmen, whose dress is represented in the annexed engraving, have a sort of headquarters in my street, and till it is their turn to go the round, they lie about the pavement and snore lustily. They are nevertheless a very useful class: in lonely streets they accom-

pany you home for a trifle, and furnish you with a light. The streets are said to be very unsafe: at the same time there is this extraordinary regulation, that if any one should attack you and you succeed in detaining him and calling for assistance, he has the same right to give charge of you as you of him, unless you can produce three witnesses, and prove that he was the aggressor. This notion of the insecurity of the streets still obtains, though it is a considerable time since any one was known to have been robbed in them at night.

CHAP. II.

OLD CASTILE.

Spain has long been distinguished for the superior quality of its wool, which, as the country has few manufacturers of its own, forms one of its principal exports. During the last fifty years its sheep, known by the name of *merinos*, have been introduced with success into almost every country of Europe, for the purpose of improving by crosses the fleece of the native breeds.

As the Castiles belong to the prin-

cipal haunts of these animals, an account of the system pursued in the management of them will not be misplaced here.

The name of *merinos*, given to the native sheep of Spain, signifies roving, wandering, and is expressive of their way of life. They are not stationary on one farm, or in any particular district, or even province, but are driven about from one country to another. This method has been attacked by Bourgoing, who asserts that in Estremadura, where a contrary practice prevails, the wool is equally fine; but other writers allege, that these periodical migrations are rendered necessary

in Spain by the nature of the climate and the want of food in certain seasons of the year.

The flocks of sheep, amounting to about five million head, set out about the beginning of May from the plains of Old and New Castile, Estremadura, Andalusia and Leon, where they have been kept penned during the winter, and are driven in the summer to the mountains of the two Castiles, Biscay, Navarre and even Arragon, where they find the herbage less dried by the heat of the sun. The heights surrounding Segovia are most frequented by the flocks.

This mode of proceeding has given birth to a monopoly which is necessa-

rily attended with abuses. As it would be difficult for many proprietors, each possessing but a small flock, to move them about, a society of wealthy owners has been formed by the name of *mesta*, (or mixture) who send out their countless flocks under different superintendents, to the immense wastes so common in Spain. The members of this society employ about forty or fifty thousand shepherds, who lead a wandering and almost savage life, pay no attention to the cultivation of the soil, and never think of marrying.

The winter dress of these shepherds, both in Leon and Old Castile, consists of a sort of tunic of sheep-skin, with the fleece outward; and over this they

wear a coarse surtout of the same. Thus provided against the severity of the weather, they are constantly wandering over the country with their flocks. The dogs which assist them in this laborious occupation are of a large handsome breed, and equally remarkable for their gentleness and courage.

The origin of the *mesta* dates from the middle of the 14th century. The great plague, which at that period swept away two thirds of the population of Spain, left immense tracts of land without owners. The first comers took possession of them, and being in want of hands to cultivate them, they turned them into pastures. Some lords attempted to reassert their rights, and

to seize their flocks ; but an edict of Alphonso XI. king of Castile, issued in 1350, shortly before his death, declared that the king took under his protection all the cattle in his dominions.

The flocks of the *mesta* are divided into bands of ten thousand head each, under the direction of a *mayoral*, or chief shepherd. Fifty men and the like number of dogs tend the animals in their pastures. The *mayoral* rides on horseback in the performance of the duties of his office. His salary is between sixty and seventy pounds sterling per annum : that of the other shepherds varies according to their skill and intelligence, some having thirty shillings per month, and others not

more than eight ; but they have besides a daily allowance of about two pounds of bread apiece.

Each shepherd is permitted to have a certain number of sheep of his own, but their wool belongs to the owner of the flock. These owners are numerous ; some of them possess three or four thousand sheep, while others have so many as sixty thousand.

The courses of the flocks are regulated by particular laws, or to speak more correctly, by immemorial custom. They have a right to pasture on all uncultivated lands, on the payment of a sum fixed by the regulations, and beyond which nothing can be demanded. They must not enter

cultivated lands, but the owners of these lands are bound to reserve for them a passage forty-five fathoms in width. They travel at the rate of five or six miles a day when they are passing over pasture-grounds, but go double that distance through cultivated lands. The extent of these emigrations is in general from four to five hundred miles.

Among the mountains of the two Castiles, and the Asturias, there are men whose only occupation is the tending of cattle, and who lead, like the shepherds, a wandering life. They are called *vacheros*, cow-herds. In summer they rove about among the mountains, and in winter descend to the sea coasts. They associate and intermarry only



GOATHERD of the ENVIRONS of VALLADOLID.

Pub. by R. Ackermann, London 1825.



with one another. These men always carry in their hands a stick with a crook at the end, generally rather shorter than a shepherd's crook, which they use to lay hold of bushes and the angles of rocks among the mountains, up which they climb with wonderful facility. The annexed engraving represents the costume of one of these herdsmen.

Another class of mountainers of the Castiles, called *maragatos*, also lead a pastoral life, to which they add the profession of muleteers or carriers: but the intercourse which this occupation gives them with the other Spaniards has tended little to their civilization. They have retained the ancient costume of the Celtiberians, nearly the same as it

is represented on medals. They have a pyramidal hat, a tight jacket, a ruff round the neck, wide breeches and *polaynas*, a species of cloth leggings, which button up one side.

The *patones* resemble the *maragatos* in dress and manners. They are descendants of the Christians who were driven by the persecutions of the Moors to seek an asylum among these mountains. Their ancestors elected a chief, with the title of king, which became hereditary in one family. After the expulsion of the Moors, the kings of the *patones* acknowledged the supremacy of the sovereigns of Castile, but still continued to govern their own little tribe. The orders of the Spanish mo-

narch were always addressed to the kings of the *patones*. The last of these kings lived about the middle of the 18th century. Aged persons of Torre Laguna recollect having seen his majesty carrying burdens of wood to that village for sale. He renounced his dignity, on which the *patones*, without chief, consented to submit to an officer of the king of Spain, and are now under the jurisdiction of the corregidor of Uzeda.

The people of Old Castile are more grave and reserved than the other Spaniards. Mostly poor, they have not that look of inward content which is imparted by affluence. Reserved in every thing, they seem to weigh every

word and to attach extreme importance to all they do ; and their tardiness is insupportable to strangers. This extreme indolence is prejudicial to their interests, notwithstanding the parsimony which forms the ground work of their character. The houses of persons above the ordinary class are kept in a pitiful manner. Madame d'Aulnoy gives a curious account of housekeeping of people of quality about a century ago.

They know not, says she, what it is to lay in a stock of any thing whatsoever ; they go every day to buy what they want, and all on credit, of the baker, the butcher, at the cook-shop, &c. It is not even known what these people put down in their books ; they

charge just what price they please; and their bill is neither examined nor disputed. There are frequently fifty horses in a stable without either hay or corn, famishing with hunger; and if the master should by chance be taken ill at night after he has gone to bed, it would be in vain for him to expect assistance, as there is neither wine nor water, neither coal nor candle, in short not any thing whatever left in the house; for even when matters are not calculated so near, yet the servants are accustomed to carry all that remains away with them; and next day they have to make a fresh provision.

A man or woman of quality, continues the same traveller, would rather

die than bargain with a shopkeeper for a piece of stuff, lace, or jewels, or take up the change out of a piece of gold ; they give it to the tradesman over and above his price for having sold to them for ten pistoles what is not worth five.

Owing to the same thoughtlessness, the Spaniards ruin themselves by long credit. In their habitual intercourse with tradespeople, they consider only the momentary advantage of not being obliged to draw their purse strings. Being called upon after several years to pay the principal with accumulated interest, they adopt an expedient not less ruinous than the engagements by which it was occasioned. They assemble their creditors, and give up to them

for a time a certain portion of their estates. Sometimes they relinquish the whole, reserving only a life-annuity, which cannot be touched by creditors who may subsequently trust them; but that the latter may not be deceived, the agreement between the gentleman and his former creditors is made public.

At the period to which the preceding observations relate, jealousy was the ruling passion of the inhabitants of Old Castile, because their manners had been least changed by intercourse with foreigners. So far from complaining of this jealousy of their husbands, the Spanish women, we are told, gloried in it, regarding it as the most certain proof of attachment. It is a circum-

stance, continues Madame d'Aulnoy, which fills the mind with horror, that a Spaniard meditating the most atrocious of crimes, the murder, in cold blood, of the man who has excited his suspicion, first seeks to render the deity favourable to his design. Wretches of this kind are seen performing the nine days' devotion for the deliverance of souls from purgatory, and carrying about them, and frequently kissing relics, and that with the intention of obtaining from heaven the strength necessary for the accomplishment of their abominable enterprize.

It appears that so lately as a century back, some of the inhabitants of this province still retained the Moorish

custom of eating alone, and excluding their families from their tables. The master, says Madame d'Aulnoy, sits at his table, while the mistress and her children are on the carpet on the floor, after the fashion of the Turks and Moors. They scarcely ever invite their friends to regale themselves together, so that they run into no extravagance.

CHAP. III.

LEON.

At Leon, and in other towns of that kingdom, Salamanca excepted, the people of the lower class dress in dark colours. The maid servants have a neat costume, very short petticoats of brown stuff, and black *mantillas*, resembling short cloaks with a hood to cover the head. They wear a short stuff apron, commonly bordered with stripes and other ornaments of gaudy colours. It is in Salamanca in particular that this fashion prevails; the





PEASANTS of the ENVIRONS of TORO, LEON .

Pub. by R. Ackermann. London 1825.

people of that city being extremely fond of strongly contrasted colours. It seems as if they employed a brown ground merely for the purpose of setting off the accessory adornments.

In the vicinity of Toro the peasants are less affluent and less attentive to cleanliness in their persons and dwellings than the other inhabitants of Leon. Living in a marshy country, which is subject to inundations, they wear in winter wooden shoes mounted on four pieces of wood, which serve for a kind of pattens, as shewn in the annexed engraving. Muffled up in an immense cloak, and their heads covered with a heavy *montera*, the extremities of which protect the nape of the neck and ears,

they are extremely chilly; and the dread of the cold condemns them in winter to the same sluggishness which they manifest in summer, owing to the intense heat. The drawing of the villager, represented in the engraving, was taken during the stay of the English army in these parts. A red cockade in his hat indicates his attachment to the cause of Ferdinand VII.

The women, wrapped up in their mantles, as shewn in the plate, are just as indolent as the men.

The costume of the country-people of the environs of Astorga is much more simple and elegant than that of the villagers of Tra-lo-Duero, of which district Toro is the capital, if we except





VILLAGER of the Environs of ASTORGA .

Pub. by R. Ackermann: London 1825.

the broad-brimmed hat fastened up at the sides, with which they defend their faces from the sun. Their shoes, made of a species of grass called *esparto*, are kept on by a piece of stuff at the instep, similar to the extremity of a gaiter. Over a waistcoat, with sleeves slashed at the bend of the arm, they wear a coarse cloth vest, without sleeves, fastened round the waist with a leather girdle. Their breeches are short, but wide, and tied at the knee with ribands.

The female villagers have retained the ancient costume, which is represented in the opposite plate. The gown is frequently so ample, as almost to give them the appearance of wearing a hoop or fardingale. Ribands, or stripes of

stuff of gaudy colours, are placed on the sleeves and shoulders. A long piece of variegated stuff, with cross stripes, forms the back part of the skirt of their dress. The hat is of straw or *esparto*, and consists of a low crown with a narrow brim, and it is put on in such a manner as to leave the face quite exposed.

These women, who are excellent housewives, are almost always employed, even while walking, in spinning the flax which their country produces in abundance. In this industrious habit they resemble some of the female peasants of Illyria.

On entering the Spanish territory by the road from Almeyda to Salamanca, the traveller is struck by the almost





VILLAGER of the Environs of SALAMANCA.

Pub. by R. Ackermann. London. 1825.

sudden change in the costume and language of the people. The inhabitants of these parts are distinguished by superior cleanliness and an apparent affluence in their habitations.

The dress of the villagers, represented in the annexed plate, is picturesque, and calculated to set off a handsome person. Some of the men wear a coloured waistcoat, with flaps adorned with embroidery, and a great number of buttons. It is the fashion to leave it open at the bosom, in order to display a shirt of fine linen, which has a collar resembling net-work. Sometimes the men have, like the women, a stomacher, enriched with silver buttons of curious workmanship

The sleeves of the waistcoat are slashed at the bend of the arm, and adorned with coloured trimmings. A wide mantle, with a collar of a different colour, is passed over one shoulder only, and almost entirely covers the right arm. A net for the hair, a large round hat, dark-coloured breeches and stockings, and shoes, with a piece of red stuff let in at the instep, complete this dress.

The women also wear a large round hat adorned with ribands. A very short embroidered *mantilla* covers the head and falls over the shoulders. Their corset, or rather jacket without sleeves, is not closed at the bosom, displaying a richly embroidered stomacher, and



VILLAGER of the Environs of SALAMANCA.

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necklaces of gold, silver, coral and amber. The sleeves of the chemise are likewise covered towards the wrist with embroidery, and terminated by ruffles. The rest of their dress consists of a petticoat with coloured borders, and a short apron, curiously figured.— See the engraving.

The poorer class of country-people have a more simple costume, composed merely of a waistcoat of brown stuff with oblong buttons, open at the bosom, to shew the stomacher and the upper part of the shirt closely plaited about the neck, and encircled at the waist by a coloured girdle. The breeches, of woollen cloth, descend only to the middle of the thigh, where they cover the

tops of the stockings, which are of the same stuff and colour. The buskins are fastened by leather thongs crossing up the legs. The mantle thrown back forms an indispensable part of this dress.

Dr. Neale, on entering Spain from Portugal, near Ciudad Rodrigo, in this province, could not help remarking the athletic and muscular form of the inhabitants, when compared with those of the country he had just quitted. The dress of the men in this part of the kingdom consists of a waistcoat with slashed sleeves, laced in front; pantaloons laced down to the ankle; and their coats are thrown over the whole, the rear in front, so as to resemble a short cloak. Their heads are

covered with a low-crowned hat with a prodigious brim, somewhat similar to the London coal-heaver's. The colour of the whole, even to the stockings, is a dark brown. All the men here wear large sashes of tartan plaiding, exactly like that of the Highlanders of Scotland.

The appearance of the butchers' market, (at Ciudad Rodrigo) which I entered accidentally, says the same writer, disgusted me exceedingly. The butchers stand on a platform about six feet high, and after weighing out their beef in pounds and half-pounds, which they slash out from any part of the carcase, without discrimination, they

chuck it down into the baskets of their customers, who stand below and catch it in its descent. The meat itself has all the appearance of carrion ; and the butchers resemble most accurately those figures which Spagnoletti has so frequently painted in his martyrdoms of St. Bartholomew, where they are flaying the poor saint in a most dreadful manner. There is another Spanish painter, of whose works I have been often reminded—I mean Murillo, whose groups of blackguard boys, &c. are perfect portraitures of the young race here. Indeed, whoever contemplates well the works of these two masters, will have no slight or inaccurate idea of the in-

ferior inhabitants of Spain; but for the higher classes Velasquez must be consulted.

In this part of the country extensive woods of evergreen oak are haunted by large herds of swine. The mode of feeding these animals is singular. A peasant, armed with a very long slender flail, made of light wood, marches a the head of this black squadron, and beats the acorns from the boughs of the oaks, which are picked up by the ravenous groups beneath. Having stripped the first tree, their leader proceeds to another, followed by the swinish multitude in a thick column, and repeats the operation.

According to Dr. Neale, nothing can

surpass the want of comfort and misery in which the people of this country live : their clothes and linen, ragged and threadbare ; their persons shockingly filthy ; houses nearly unfurnished ; windows without glass ; fuel dear and scarce ; and their food consisting almost entirely of an execrable mess called *gaspacho*, which they eat thrice a day. This is made of a mixture of vinegar, garlic, lamp-oil, and Cayenne pepper, mixed with boiling water, poured over a dishful of bread. Once a week, on Sunday, they allow themselves, as a rarity, a bit of bacon or a sausage ; and in this way they subsist all the year round.

Their winters are as cold as their

summers are dry and sultry. Their chief fuel consists of chaff, or chopped straw, thrown over a few twigs ; and as they are unacquainted with the luxury of a pair of bellows, they are obliged to be eternally on their knees, blowing up the embers, if they happen to have any pot or jar on the fire ; for they have scarcely any cooking utensil that is not of earth. Now and then you see a copper ladle, which is scoured very bright and hung against the wall as an ornament. Knives, forks and spoons are rare articles ; consequently they make use of their fingers ; and clapping their mess on a low stool, round which they assemble like Hottentots, satisfy

the cravings of nature. It is melancholy to contemplate these extraordinary repasts in a country which the all-bountiful Creator has distinguished by so much fertility. Such, however, is the lot of the unfortunate Spaniard.

Another British traveller, in his *Recollections of the Peninsula*, draws a very different picture of the peasantry of this very province:—

The life of the Spanish villager, says he, is simple and not without its pleasures. He rises early, and after mass goes forth to labour. A bit of dry bread and a few grapes, or a slice of the water-melon, supply his breakfast. A plain dish of vegetables, generally a

sort of bean, boiled with the smallest morsel of bacon to flavour it, forms the dinner ; and their drink is water, or the weak common wine of the country. Whether in their houses or the fields, they invariably take their *siesta* after dinner, and proceed again to labour in the cool of the evening. In the front of their cottages you may almost always see low benches of stone : on these, after supper, they seat themselves to smoke their cigars, and here, surrounded by their families, they frequently remain till a late hour, enjoying the refreshing air of night. How often, exclaims the writer just quoted, have I gazed on these happy groups ;

how often have I listened to the pleasing ditties, the pauses and cadences of which they mark so feelingly, yet so simply, with the light guitar !

Often, too, when the moon shines brightly, their youth will meet together, and by that soft light dance, to the cheerful sound of the merry castanets, the rude but sprightly *fandango*, or the more graceful *bolero* of their country.

Some of their customs in husbandry are very ancient : among others the treading out of their corn with cattle instead of threshing it. This is all done in the open air, where the grain is afterwards spread to dry and harden ; oxen or mares are used for this pur-

pose, and you may see five or six at a time trotting round in a circle upon the outspread wheat in straw.

The people of Leon are extremely zealous in the observance of the festivals prescribed by the church. On such occasions, and particularly at the Assumption, the porches of the churches are illuminated; bonfires are lighted in front of them, and music and dancing are kept up there the whole evening. The women play the castanets, and are accompanied by the *pandero*. This is a sort of tambourine to which the Spaniards fit two pieces of parchment, one on each side; and they fasten to it a greater number of little bells or sonorous pieces of metal than are attached

to the ordinary instrument. The people of the lower class run about the streets at night, making a tremendous noise with the *pandero*, excepting in the interval between All Saints' day and Christmas. During these two months they substitute for the tambourine an instrument still more disagreeable for its monotony, called the *zambomba*. This is made of an earthen pot, over the mouth of which is stretched a piece of parchment. A stick, which projects four or five inches over the edge, is strongly fastened to the middle. To play upon it the fingers are dipped in water, and the ends of them drawn with force along the stick. The result is a shrill squeaking sound, which has no

modulation. With this unpleasant instrument the lower classes accompany their nocturnal songs. Why the use of it is confined to the months of November and December, and a preference is given all the rest of the year to the *pandero*, we are not informed.

END OF VOL. I.

961739

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VILLAGER of the District of MEQUINENZA .

Pub. by R. Ackermann London 1825.

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FREDERIC SHOBERL.

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SPAIN AND PORTUGAL

In Miniature.

PART I.

SECTION THE SECOND,

(Continued).

OF THE SPANIARDS OF THE DIFFERENT PROVINCES.

CHAP. IV.

GALLICIA.

The people of Galicia are accustomed to repair to the neighbouring provinces, and even to Portugal, in quest of employment and wages, which the barren soil and poverty of their own country would not afford them ; and at the end of the season, or after an absence of a few years,

they carry back to their native land the fruit of their labours. Hence results a considerable accession of wealth to the province, which is more populous in proportion to its extent than any other part of Spain.

It is calculated that about one hundred thousand persons thus emigrate annually from Galicia, either to embrace the military profession, to follow the vocation of domestic servants, porters and water-carriers, or to work at harvesting in the contiguous provinces of Spain and Portugal. So accustomed are the Portuguese and Castilian peasants to this assistance, which their indolence renders necessary, that if by any chance the Gallicians should find

sufficient occupation at home, and not emigrate in their usual numbers, the harvest and the vintage would suffer severe injury from their absence ; and indeed great part of the crops would be spoiled for want of reapers.

The Gallician servants are active, faithful, and strictly honest ; but the menial offices to which these people submit, excite the scorn of the proud Castilians, by whom the term *Gallego*, or Gallician, is frequently used to express contempt.

The modern dialect of the Gallicians is mixed with old Castilian, Portuguese terms, and Latin expressions. They boast that they were never conquered but by the Romans, and that they never

intermingled with the Jewish and Arabic population. The Gallicians, therefore, like the inhabitants of the Asturias and Biscay, proudly assume the appellation of "Old Christians."

In person the Gallicians are tall and robust; they easily become inured to fatigue. The women are fair and handsome. They have black hair and eyes, and fine regular teeth. All the country-people of this province, both men, women and children, are accustomed to go barefoot. The dress of the women is picturesque.

CHAP. V.

THE ASTURIAS.

The villagers of the Asturias are accustomed, like the Gallicians, to seek abroad those occupations which they want at home. During the absence of these men, which commonly lasts three years, for they could not save any thing worth while in less time ; the women remain to cultivate the ground, to which employment they apply themselves with indefatigable assiduity.

If the inhabitants of this country are poor, it is because landed property is not sufficiently divided. All the terri-

torial wealth is concentrated in the hands of about eighty families and the clergy. The peasants are treated in some respect as serfs; and in the sale of a farm, it is tacitly understood that the farmer and his family are included. Formerly the peasantry of the Asturias were expressly attached to the glebe. The universality of the custom is proved by the very exception that was made in favour of the peasants of St. Ander. In the grant of the privileges anciently conferred upon them, it is said that "neither the king, nor any lord, shall have power to hire or to *sell* them, for any cause and upon any pretext whatsoever."

Laborde has sketched the character

of the Asturians in these terms :—A strong attachment to his native country, a devoted loyalty to his sovereign, a passive obedience to the laws, an ardent zeal for religion, an integrity proof against temptation, are the hereditary features of the character of the Asturian. To these may be added courage and bravery.

The Asturian has not much sprightliness in his manners ; indeed he may be charged with a dullness of disposition : but still the country has produced many distinguished men in every line. The probity of the Asturian deserves to be proverbial ; it is even disinterested, taking that word in its true signification. Robbery and theft are

8 . SPAIN AND PORTUGAL

unknown among these honest mountaineers ; and in regard to what is called dissipation, amusement or pleasures, their simple manners differ much from those of the rest of the Spaniards. If they are strangers to what is termed the highest degree of civilization, still, happy and peaceable amid their native rocks, they confine themselves to the performance of their duties, and in general live to a good old age, because their constitutions are healthy and robust.

This province always gives the title of prince to the heir-apparent to the crown of Spain.

CHAP. VI.

BISCAY.

The three provinces composing Biscay, namely, Biscay proper, Guipuscoa, and Alava, have a separate administration, taxing themselves, and paying the surplus beyond their expenses into the royal exchequer, by the name of a gratuitous donation. Thus this country still enjoys a shadow of independence. When the Mahometans overran Spain, the people of Biscay opposed them with invincible courage: hence their descendants assume the appellation of "Old Christians," and consider themselves as

being all noble. The same observation applies to the Asturians : and the inhabitants of these provinces form between them three fourths of the Spanish nobility.

In Biscay seven sixteenths of the population are noble. They preserve their titles with great care, in spite of the vicissitudes of fortune, and without thinking it derogatory to their hereditary nobility to perform the lowest and the most menial offices. It is not uncommon to see an old servant enriched by the last will of his master, who has died without issue, succeed to his estate, his name and his arms, and authorised to this transmission by the nobility belonging personally to himself.

In regard to young females in particular, the offices of domestic servitude are not deemed at all degrading. Young ladies of good family are frequently placed as attendants about the wives of Spanish grandees; and poor gentlemen are even solicitous to obtain for their daughters situations of this kind in good houses.

The people of Biscay have fresh complexions, pleasing and open countenances, and animated eyes. They are fond of wine and good cheer; but, though less sober than the other Spaniards, they rarely indulge in any excess.

Historians relate that among the ancient Cantabrians, the ancestors of the

Biscayans, the women carried very heavy burdens, cultivated the ground, and followed the most laborious occupations. In like manner the women of the present day, at Bilboa, are accustomed to act as porters, and it requires two strong men to lift the loads which many of them will carry. They run rather than walk, not even bending under the enormous weight, without shoes or stockings, in a short petticoat, and having, their arms bare to the shoulders. After working in this manner the whole day, they manifest at night no sign of fatigue ; and they will frequently return home in parties, holding each other by the hand and dancing to the sound of a tambourine.

In the towns the dress differs but little from that of the other Spaniards. The country-people wear breeches of white linen or woollen cloth ; a cap of the latter differing in different districts ; in some resembling the close skull-cap of the Catalonians, and in others the *montera* of the Murcians and Andalusians ; a wide, open, red waistcoat, and a cloth great coat over that. The married women wear a linen or muslin handkerchief, tied on the top of the head, and the ends of which hang down behind.

The women of Biscay and Bilboa in particular combine, according to Fischer, the dignity of the Spanish with the beauty of the English. Their fresh

complexions, their black and sparkling eyes, their fine hair, their embonpoint, the harmony of their persons, the vivacity of their conversation, all charm and fascinate every stranger who beholds them. If the men understood the art of forming them, if their talents were developed by a more general cultivation, if an excessive reserve, a little stiffness and a pride that borders on rudeness did not counterbalance their amiable qualities, their charms would be irresistible, and their power unbounded.

Scarcely any where, says a more recent traveller, have I seen so many expressive faces, and such sturdy well made people—totally different from the

genuine Castilian countenances, which begin at Vittoria; much more open, with a certain air of independence and defiance, but none of the gloom that lowers on Spanish faces. Very many have blue eyes.

The cars of the rustics of this province, drawn by oxen, have wheels without spokes, composed of a circular piece of wood, the creaking of which may be heard a mile off. Wolves, which have the least taste for music, observes the traveller just quoted, would, I verily believe, run away at the horrid noise; and it is for this purpose, as I am told, that these wheels were contrived.

The people of Biscay have a national

dance, which concludes nearly like the *fandango*, and is accompanied by a singular species of music with small tambourines and flutes. A string of young women, taking each other by the hand, follow in a straight line the leader, who from time to time turns back, and foots it to the rest. There is a kind of nobleness and grace in all her motions. The rest only file off carelessly behind her. The young men, led in like manner, forming another row, by degrees approach the women, who advance before them ; when suddenly the music changes to a quicker measure, and each of the young men being opposite to a female, they begin a *fandango*, the rapid gestimations of which have a singular

effect, difficult to be described. These meetings take place almost every Sunday and feast day, and are called *romerías*.

A *romería* is a festival for all Bilboa, and the spectators are as numerous as the dancers: for the passion for that amusement is universal. The scene is generally beneath a tufted shade, near some house of entertainment. As there are always more women than men, the former often dance together, which does not prevent their enjoying the music exceedingly: but their chief pleasure consists in archly running against people, especially those who are not dancing, and the falls which this occasions are sometimes very laughable. This

pleasantry becomes more frequent about dusk, before the place is illuminated with barrels covered with whale oil. The music costs nothing ; the expenses, which are very small, being defrayed by the monasteries, religious confraternities, rich individuals, or the town. There are even endowments expressly for that purpose.

This province, and indeed the whole tract of country between Irun and Burgos, displays but little that is characteristic of Spain, if we except the mules. A train of these animals, with green sprays on their heads, their harness variegated with ribbons, and hung with bells, attended by a couple of *harrieros*, with brown jackets trimmed with

stuffs of all sorts of colours, short brown breeches, a red belt, very bright leather gaiters, or wrapped in a brown mantle, with their grave and roguish faces, which bespeak rather courage than honesty; and on this or that mule a suspicious looking traveller—but for this, there would be little to remind a stranger that he is in Spain. Besides this, the balconies to all the houses, the dark dress and mantles of the men in the streets and public places, who all appear as if they had nothing to do, and were absorbed in meditation; and likewise the pods of capsicum in the markets, there is absolutely nothing to identify Spain from Irun to Burgos.

CHAP. VII.

NAVARRE.

The administration of the kingdom of Navarre has scarcely any resemblance to that of the rest of Spain. It is governed by a viceroy. The states are composed of three orders, the clergy, the nobility and the deputies of the towns. The organization of the courts of justice and its jurisprudence are likewise different.

Navarre has also retained the privilege of importing most kinds of foreign merchandize free from search or duty ;

they are not subject to the payment of customs till they leave the province to be transported into Old Castile.

The inhabitants of Navarre are proud and brave, but more reserved than might be expected from such near neighbours to the Biscayans. They are obstinate, passionate and quarrelsome; but on the other hand clever, intelligent and perseveringly industrious.

Their dress, which is represented in the opposite plate, differs considerably from that of the Castilians. The men wear, like the Arragonese, a species of round frock or tunic, with long slits on each side to put the arms through. A broad band attached to the shirt

hangs down the bosom. They have a broad-brimmed hat, but differing from that of the Andalusians. Their breeches are tied at the knee with coloured bands, and they wear shoes with buckles.

In the mountains the women have corsets with narrow sleeves, closed at the wrist, silk handkerchiefs about the neck, and their hair falling in double tresses down the back and entwined with ribbons of different colours. In the valleys they wear a more ample dress. Their head-dress, to which a long veil is attached, and a habit-shirt, covering the neck up to the ears, exactly resemble the costume of nuns. Over a jacket with strait sleeves they



VILLAGERS of NAVARRE.

Pub. by R. Ackermann. London 1825.



wear a gown of a dark colour, with wide ones. A very narrow apron, composed of stuff of different colours, is fastened by a broad girdle, as shown in the engraving.

CHAP. VIII.

ARRAGON.

The people of Arragon, who enjoyed a degree of independence, even under the government of their ancient kings, in order to counterbalance the power of the latter, appointed a *justicia mayor*, lord chief justice, who was responsible for his conduct only to the assembled states, composed of the four orders of the kingdom, the clergy, the grandees, the nobles and the commons.

At the inauguration of the kings, for the sovereigns of Spain are never

crowned, the lord chief justice seated, with his head covered, on an elevated tribunal, received the oaths of the king, who was uncovered and on his knees. It was on this occasion that he pronounced, in the name of the States, that celebrated formula which the Cortes recently endeavoured to revive with a little modification, in a constitution that was rejected by Ferdinand VII.—“We, who are as good as you, and more powerful than you, make you our lord and king, on condition that you preserve our rights and liberties, *if not, not.*”

One example of the enforcement of this principle is recorded. King James I. having violated the fundamental laws

of the state, was apprehended in 1224 and detained a prisoner twenty days.

The Arragonese, who are enemies to luxury and factitious wants, dress with great simplicity. The citizens of Saragossa wear, under a black or brown mantle, a waistcoat without collar, and no cravat. The only difference between the classes consists in the finer or coarser material of the mantle. The wealthy wear it in summer of taffeta, and put it on in such a manner as to leave one shoulder entirely uncovered, and to display their doublet.

The women dress with much simplicity but yet elegance. In the country, however, they generally wear a neck-handkerchief of very fine linen,

and a broad ruff, after the fashion of the time of queen Isabella, as shewn in the frontispiece to this volume, representing a female of the district of Mequinenza.

The men wear a felt or woollen cap, and over the rest of their dress a sort of round frock of a dark colour. Their shoes are held on by cords twisted in a zigzag form round the leg up to the knee—See the opposite plate.

CHAP. IX.

CATALONIA AND THE BALEARIC
ISLANDS.

The Catalonians are distinguished from the other Spaniards by a certain roughness of manners, which have not yet been softened down by their continual intercourse with strangers. Accustomed, in fact, under the kings of Arragon, to share the legislative power, and to enjoy a kind of liberty, the Catalonians formerly piqued themselves on an almost republican independence.

Men, who at the coronation of their kings made them swear to observe their



PEASANT of the ENVIRONS of SARAGOSSA.

Pub. by R. Ackermann London 1825.



privileges, and on this condition promised them obedience; "*if not, not,*" could not but consider themselves individually as participating in the rights of sovereignty.

Both the men and women have a robust make, and their muscles, their features and their whole appearance bespeak a vigorous constitution. The women, without possessing the graces of the Valencians, have their clear complexions, are graver and prouder, but as good housewives. The men have an uprightness equal to that of the Swiss, and the same love of liberty. They have inherited the noble spirit and bravery of their ancestors. The Catalonian piques himself on a mortal hatred of

the French, and has a marked predilection for the English and Germans.

To this disposition ought to be perhaps in part attributed the rather unfavourable opinion of the character of these people, given by Bourgoing. The activity of the modern Catalonians, says he, tends rather to do a great deal, than to do any thing well. His countryman, Laborde, however, draws a very different picture.

Activity, observes the latter, constitutes the ground-work of the Catalonian character: it is blunt in those in whom it has not been polished by education; but justice demands the acknowledgment that this natural vivacity has frequently impelled them to glorious en-

terprizes. In the time of the counts of Barcelona and kings of Arragon, it often gave victory to their arms; it conducted them to Greece, and enabled them to achieve important conquests; it introduced them into Majorca, and overthrew the empire of the Saracens there; it established the dominion of the kings of Arragon in the island of Sardinia; it spread them over the seas and carried them to every part of the known world; it opened to them the career of science; it turned their genius towards commerce, and extended it to every other line; it developed, kept up and propagated their industry; it improved their agriculture; it was the *primum mobile* of the establishment of their manufac-

tures, and in short of the opulence of their province.

The Catalonians, continues the same traveller, are indefatigably industrious ; they abhor idleness ; and no obstacle is capable of daunting them. The versatility of their genius, and the ambition which accompanies it, carry them into all parts of the world ; there is not a town, not a port in Spain, India and Spanish America, where Catalonians are not to be found ; they are met with in France, England and Germany, in all the colonies and all the ports of Europe. They are brave, courageous, sometimes even rash : the greatest dangers cannot appal them ; in war they never yet flinched, and never abandoned

an undertaking. With the Arragonese and Gallicians they are the best soldiers in Spain.

The rudeness of the Catalonian dialect probably contributes to the unfavourable impression which the people of this province sometimes make at first sight upon strangers. When they are animated by violent passions, they express them with inconceivable energy; they cannot even dissemble their resentment, but transfuse it into their language, their tones, their gestures and their countenances.

Their idiom has a considerable analogy with the ancient language of *Oc*, which still constitutes the provincial dialect of the south of France, and

whence the name of Languedoc, one of the ancient provinces of that kingdom, is derived. This language, which has undergone considerable alteration there, from the intermixture of a multitude of French words, has been preserved in much greater purity in Catalonia, Valencia and Roussillon ; but in the former province, in particular, it has received the accession of many Castilian terms, and even of French words, of which the terminations only have been changed.

The Catalonian language has harsh terminations, and the pronunciation is by no means harmonious : it is subdivided into several dialects, according to the districts in which it is spoken. The

primitive idiom has undergone least change in the mountains, and been most altered in the great towns. The Castilian is very little spoken in Catalonia; the inhabitants, from a very excusable national prejudice, preferring their own language to that of the capital.

Equally vehement in their attachment and their hatred, the Catalonians are ready to make any sacrifice for the prince who has won their love. In 1793, at the commencement of the war with France, Catalonia offered to defend the king singly against any troops that should be brought against him; and among the volunteers of the province were thirty thousand monks or priests.

The offer was not accepted, principally on account of the object of the war, which was intended to be offensive, and required an army of regular troops.

So far from having suffered from the campaigns, of which it has been the theatre, Catalonia has been enriched by the sums expended in the province; and it is easy to perceive that it gains as much by a war with France, as it loses by one with England.

With their military spirit the Catalonians combine extreme religious devotion, which causes them to attach great importance to outward ceremonies, such as processions and pilgrimages; and they are equally fond of fairs, assemblies, balls and other diversions.

The dress of the Catalonians differs considerably from that of the other Spaniards. The mantle and the round hat are not commonly worn, the French costume being almost universally adopted. The sailors and muleteers have a close dress of a brown colour, and wear a red woollen cap which, like that of the ancient Phrygians, falls down behind on the shoulders. Under this cap is the *rescilla*, a species of net of thread or silk, which forms the general head-dress of the Spanish artisans and villagers.

The females have a petticoat of black silk, supported by a small hoop, shoes without heels, naked shoulders, and a black veil, fastened with ribbons.

In the mountains the costume is still more singular. The villagers wear a double-breasted waistcoat without sleeves, and over that a doublet with small white spherical buttons, placed very close together, and having the sleeves buttoned at the wrist. The waist is encircled by a long and broad sash of blue or red worsted, which passes several times round the body; their breeches, commonly of leather, have neither knee-bands nor buttons; their legs are sometimes bare, and sometimes covered with leather gaiters, or worsted stockings without feet, which reach no higher than the calf of the leg. Their shoes, made of cord, resemble sandals, the upper part being so small

as scarcely to cover the toes. Over this light dress persons in easy circumstances wear a wide short great coat with sleeves, called *gambeto*.

The costume of Barcelona has something peculiarly characteristic. The women wear cotton petticoats of different colours, silk jackets, fine striped aprons, stockings of clouded silk or worsted, green or yellow shoes, long silk hair-nets of various colours adorned with fringe, and stone ear-rings. The men wear breeches and short jackets of Manchester stuffs or satin, and of all colours, large black hair-nets, or when more undressed, red woollen caps, blue and red scarfs, and enormous cocked hats;

and the lower classes wear *alpargatas*, or shoes made of *esparto*.

The ladies of Barcelona follow the French fashions, without however having entirely renounced the ancient Spanish costume. They wear the latter when they go out a-walking, or to church: but at home, at balls, at the theatre and in company, they indulge without restraint their predilection for the fashions of France.

The covering of the feet is in this country a most important object. Shoes are enriched with elegant embroidery, and even with pearls.

The peasants of Catalonia have a curious mode of drinking. The wine-

bottles are made somewhat in the form of a tea-pot : by means of a tube they spout the wine into their mouths at a little distance, and are very adroit in this cleanly custom. The water vessels are made for the same practice, which is ancient and classical, as may be seen in the frescoes of Herculaneum.

THE BALEARIC ISLANDS.

The natives of the three large islands, Majorca, Minorca and Iviza, bear a striking resemblance, both physical and moral, to the Catalonians.

MAJORCA.

The inhabitants of Majorca are equally robust and courageous, equally

blunt and jealous of their honour, equally industrious and ingenious, equally good sailors and farmers, with their continental neighbours; and their language is, in fact, but a corrupt dialect of the Catalanian. The numerous manufactured articles and productions of their soil, which they export to other countries, bear honourable testimony to their industry and activity.

The peasants of Majorca, one of whom is represented in the opposite plate, wear in general a sort of scull-cap, which covers their short straight hair; but sometimes, especially on holidays, they put on a round hat, the very broad brim of which is in some





PEASANT of MAJORCA.

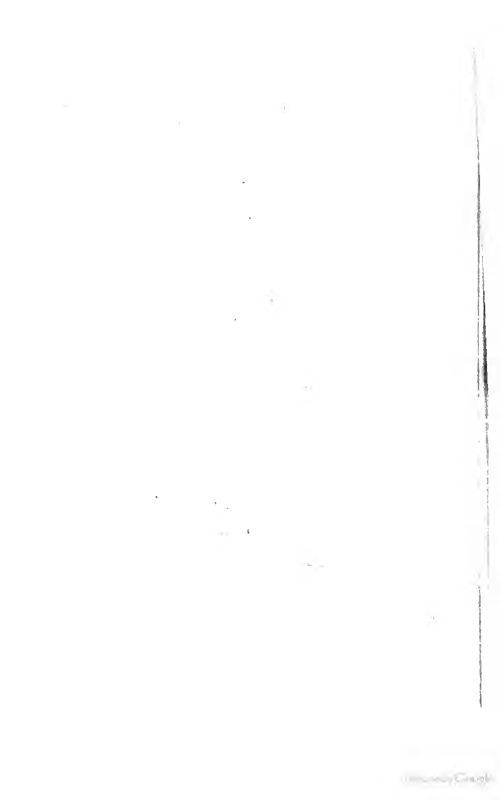
Pub. by R. Ackermann, London. 1825.

instances turned up on either side. Though the climate is very hot, they load themselves with clothes. Over a waistcoat, open at the bottom to display the shirt which buttons all the way up to the throat, they wear a dark-coloured jacket adorned with numerous buttons. They have wide trowsers, a relic of the Moorish fashions, and above these a kind of petticoat reaching to the knees. On holidays they have a ruff, or a broad band falling down the bosom, and a light mantle thrown over the waistcoat and jacket. The sailors wear red woollen caps like the Catalonians, a sheep-skin surtout, and trowsers striped both ways.

Unlike the continental provinces of Spain, every part of this island presents a multitude of elegant country-houses, where the numerous nobility and gentry of Majorca, who are extremely attached to a country life, generally spend the greatest part of the year. It is however to be regretted, that the roads, especially those over the mountains, are in a wretched state throughout the whole island. The annexed engraving represents the costume of a female of the higher class at Majorca.

MINORCA.

The inhabitants of Minorca are ardent, courageous, and make excellent





LADY of MAJORCA.

Pub. by R. Ackermann. London. 1825.

sailors. That activity of mind which distinguishes the people of Majorca they possess in a still higher degree; for they are extremely lively, sociable and addicted to conviviality. From their long intercourse with the English, who have at different times held possession of Minorca, the natives of the island in general, and those in the vicinity of its capital, Port Mahon, in particular, have acquired a certain polish which is not to be found among their neighbours in Majorca. Their climate, indeed, is less genial, and their soil less fertile, so that they cannot be compared in respect to opulence with the latter. In language and manners, they have

nevertheless a very close affinity to each other.

IVIZA.

The inhabitants of Iviza, in general, are of the middle size, of a lemon-yellow complexion, and meagre, but very ingenious, brave and admirably adapted to the naval service.

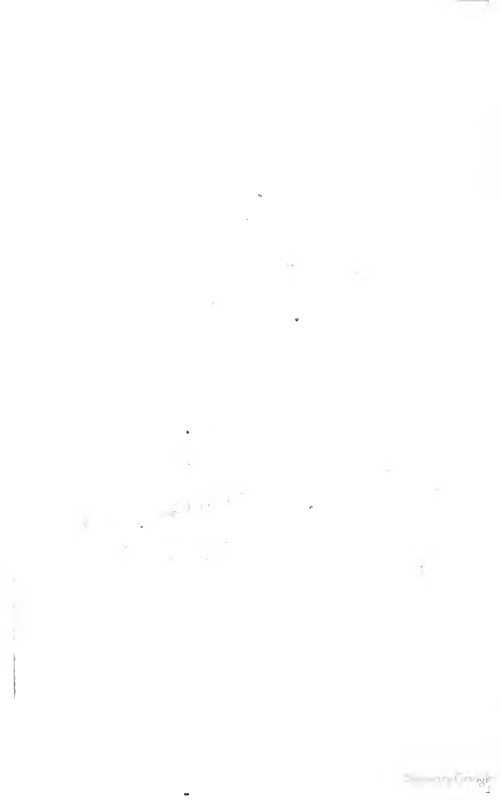
The costume of the lower classes of the inhabitants of Iviza is nearly the same as in Majorca. That which has been described, in treating of the latter island, is the holiday dress; the ordinary garb of the men is represented in the annexed engraving. It consists of shoes of *esparto*, trowsers, waistcoat and jacket of a dark colour, and a



FISHERMAN of IVIZA.

Pub. by R. Ackermann, London 1826.

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girdle or sash round the waist, under the latter. They have a cravat tied round the neck, a red cap with a tassel at the top, and a border of a different colour.

The women wear, under a large round felt or straw hat, a peculiar kind of head-dress, called *rebozillo*. It is a double handkerchief, puffed out round the neck, and the upper part of which covers the head and conceals the hair. The face alone is left uncovered. Females in good circumstances have *rebozillos* adorned with embroidery and lace, which render this a very expensive article. Their dress consists of a corset stiffened with whalebone, covered with

black silk, and having tight sleeves. The petticoat is black or white. Over the latter they wear an apron of printed cotton : sometimes it is white below, but the bib, or upper part, always displays some large flower.—See the plate.

Some have necklaces of gold or pearls, from which a gold cross or a medal is suspended. Their fingers are covered with rings ; and by their sides they wear gold chains, watches, large medallions or other jewels.

The inhabitants of the towns dress in the same fashion as those of the Spanish continent ; but women of quality are fond of appearing on solemn occasions in the ancient national costume, which



FEMALE PEASANT of the ISLAND of IVIZA.

Pub. by R. Ackermann London 1825.



dates as far back, at least, as the time of their king, Don Jayme the First.

Abroad the ladies are muffled up in the *mantilla*, which completely conceals their advantages of shape and face; and they hold in their hands, with their fan, a long chaplet, adorned with gold acorns, and a cross of the same metal. Their very narrow and high-heeled shoes display the smallness of their feet.

People of distinction and even common tradesmen speak the Castilian language; but the mass of these islanders have not entirely forgotten the ancient Balearic language, which nearly resembles the Biscayan, and consequently the provincial dialect of some

of the southern and eastern parts of France. It contains, however, a great number of Greek, Latin, Arabic, Catalanian, Castilian and Languedoc words ; and traces of the languages of the Carthaginians, Goths and Vandals are also to be found in it. The mother-tongue is nearly lost, no vestige of it remaining except in the peculiar accent of the natives of these islands.

The courage and activity of the people of Iviza as sailors are equalled only by their supineness and indolence in respect to agriculture and manufactures. They cultivate scarcely one third of their lauds, and never plough their fields more than once for each crop. Their olive-trees are left to

themselves, and for this reason hardly reach the age of forty years ; great waste is made of the oil by bad management, and they lose nearly half of it by their method of pressing the olives.

The tunny fishery formerly afforded employment to many of the inhabitants, as did also the manufactures of earthenware, but both are now lost through neglect. They manifest the same indifference towards every new branch of industry which is attempted to be introduced among them ; indeed they have a decided aversion for improvements, as an instance of which, it is related that an industrious Valencian having once settled among them, and

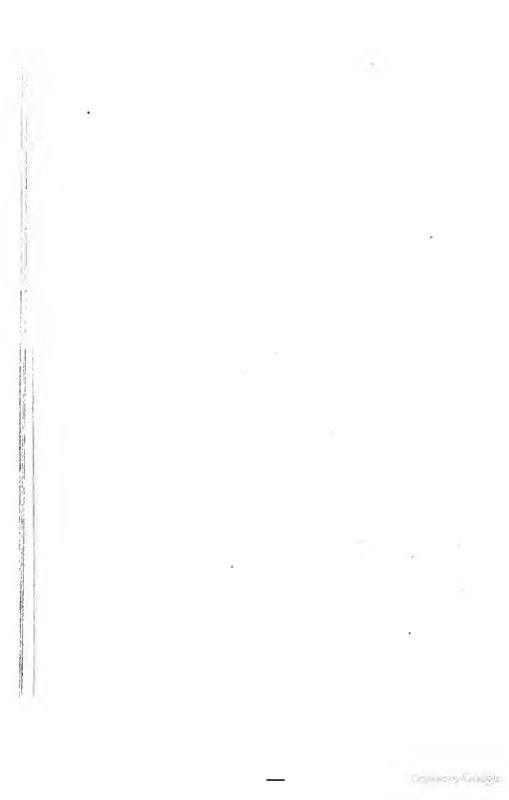
set about cultivating his land according to his own method, they compelled him with the most violent menaces to desist, and his life was not safe till he adopted their system.

The costume of the fishermen of Iviza is shown in the opposite engraving.



VILLAGER of the ISLAND of IWIZA.

Pub. by R. A. Kermann London. 1825.



CHAP. X.

VALENCIA.

The Valencian, says Fischer, in his picture of this province, delineated with a pencil dipt in the liveliest colours, seems to combine all the advantages of the inhabitants of the north with those of the natives of the south. He possesses the strength of the one and the susceptibility of the other ; he is hardy as the Norwegian, and ardent as the Provençal. The same observation applies also to the women. From the beauty of their complexion, their light

hair and charming embonpoint, they might be taken for daughters of the north; but their graces, their sensibility, their vivacity, loudly proclaim them the natives of a southern land.

If we pass to the moral qualities, we shall find that in this particular also the influence of their happy climate is equally apparent. In the men we discover that activity and vivacity, that vigour of health and warm southern glow of life; in the women that enchanting courtesy and ardent temperament; and in both sexes that cheerful good-natured vanity and that unaffected gaiety which are the source of the sweetest social enjoyments. Among them you find none of the

coldness of the phlegmatic Castilian, or of the deceit of the officious Andalusian; none of the cunning of the Biscayan, the rudeness of the Gallician, or the stiffness of the Catalanian. In a word, if you wish to see the best tempered, the most amiable and the gayest people in Spain, go to Valencia.

The first thing which strikes an Englishman on entering Valencia, is the analogy between the costume of the inhabitants and that of Scotland: but in the former there are some strong traits of a Moorish character. The Valencian, with his slight slippers of *esparto*, half stockings fastened beneath the knee with broad garters, short kilt, very white linen, white waistcoat with

silver buttons, a jacket of a light stuff, which is worn loosely over the shoulders, a silk neck-handkerchief tied very loose, a low round hat, and a woollen shawl for winter—a dress perfectly suited to his vivacity, levity and restlessness—is a light, spruce, airy figure, as delineated in the opposite plate, the very image of spring, to which the other sex furnish a lovely counterpart with their charming corsets, their short petticoats and small floating aprons, adorned with flowers of the orange and acacia.

Both sexes here are particularly distinguished by the cleanliness and neatness of their apparel: Their favourite colour is white, and the stuffs in com-





GARDENER of VALENCIA.

Pub. by R. Ackermann: London 1825.

mon use are cotton and linen. In full dress, however, the men wear a doublet of black or blue velvet, and the women a green or a rose-coloured spencer.

Their light shoes, made of hemp, or a species of feather-grass called *esparto*, are here named *alpargates*. They have a plaited sole an inch thick, the bottom of which is pitched, and the upper part scarcely covers the extremity of the foot. These *alpargates* are bound with ribbons, the ends of which serve to tie them. They cross each other upon the leg as high as the calf, and in full dress are adorned with a profusion of bows, fringes and the like. A queen is not so proud of the most costly part of her attire, as a Valencian country-

girl of her Sunday *alpargates*, tied with red and blue ribbons.

In the houses the walls and floors are almost universally covered with tiles of earthenware or glazed bricks, so that with but moderate attention to cleanliness they may be kept perfectly free from vermin. The roofs are flat and often surmounted with small turrets, which are commonly used for dovecotes ; but on many terraces are formed elegant little gardens, where the inhabitants may sleep eight or nine months of the year in the open air without injury. This applies also to the balconies, which are transformed in a manner into parterres of flowers.

The articles of furniture are distin-

guished by their lightness and the elegance of their forms. Almost all of them are made of the wood of the palm, the aloe, the oleander, and the mulberry-tree, of cork and of *esparto*. The tables, chairs, beds, chests, and nearly all the household utensils are therefore objects of curiosity to the stranger. The beds are made of the fibres of the *esparto* and aloe, the elasticity and softness of which are highly favourable to repose.

The fishermen of Valencia are celebrated for their dexterity in the tunny fishery, which is conducted in the following manner. The tunny is a migratory fish, which always swims in large shoals, and repairs in the spawn-

ing season to the coasts, where it is intercepted in spacious inclosures of large nets called *almadabras*. These are formed in general at the distance of about two hundred fathoms from the shore. The smallest *almadabra* is at least 130 fathoms in length, and from 18 to 30 in breadth; and all must be made of the best and strongest *esparto* nets. It is divided into several compartments or chambers, which gradually grow narrower from the mouth, and are connected by apertures of proper dimensions. Of these chambers the innermost, denominated *camera de la muerte*, "chamber of death," is the narrowest and most important.

The object of the fisherman is to

drive the tunnies into this inclosure ; and it is easily effected by means of a narrow passage, formed by nets extending from the shore to the entrance of the *almadabra*, into which the tunnies are allured by baits, or driven by boats stationed at intervals for the purpose. In this manner the fish are often collected to the number of five or six hundred, and even more, in the *almadabra*, where, by a gradual contraction of the nets, they are driven from one chamber into another. This must, however, be done with great caution, till at length they are all crowded into the *camera de la muerte*, which is provided underneath likewise with very strong nets. They are now let out one after another at a

small aperture, and struck so adroitly with a hatchet, that at each stroke the fish springs, as if compelled by magic, into the wavering boat.

Spain has its *improvisatori*, who are not surpassed by those of Italy, either in talents or celebrity. Persons of this description are met with in Biscây, but less frequently in the two wild unpoetic Castiles; they are more common in Estremadura, Andalusia, and the other southern provinces; but that in which they are by far the most numerous is Valencia; where, since the ancient union of the country with Provence, a natural genius for poetry and music has been cherished and perpetuated.

Enter in the evening any *venta* or

posada in Valencia, and you are sure to find one of these *trovadores*, as they are called, with his harp or guitar. Here he sings a great number of popular songs, or pieces, which he composes extempore, according to the nature of the subject which is given him. Such as treat of the tender passion afford the greatest pleasure, and are consequently the most common. All these songs are composed in the Valencian dialect, which is very easily learned by those who understand French or Italian.

The talents of these *improvisatori* are most eminently displayed in *decimas*, or little poetic pieces of ten lines. One of the company gives the *trovador* the last line, and he immedi-

ately composes the other nine, which must correspond with it in subject, rhyme and metre.

The *trovadores* are held by their countrymen in high consideration. They are generally employed to invite the guests to weddings, and in other capacities ; and are distinguished by their convivial manners and their easy, careless, poetic life.

The people of Valencia, notwithstanding the laborious rural occupations in which they are almost incessantly engaged, are fond of fatiguing sports. The moments which the natives of the north devote to repose, or to motion of a gentle and passive kind, these ardent indefatigable children of

the south spend, merely for pastime, in the most active exercises.

The game at ball, which is played either in open places or in buildings appropriated to that purpose, is the most common and favourite diversion. The ball, eight or ten inches in diameter, is besmeared with grease, on which account the players are provided with wooden cases, full of notches, for the hands. The dexterity of some of them is truly astonishing; and considerable bets often depend on the issue of the game.

Another very favourite exercise is slinging, in which the herdsmen, who keep their cattle and flocks in order by means of it, are particularly clever.

For this purpose they use round smooth pieces of marble, and often place the mark at the distance of 200 or 250 yards. The slings are made of *esparto* : they are lined at the bottom with leaves of the aloe, and bear a very close resemblance to those of the Balearic islands.

The other exercises of the Valencians are foot-races, in the course of which they commonly contrive to have several ditches to leap over; bar-pitching, a kind of game at bowls with iron bars; the *regata*, or boat-fight, usual in the villages along the coast; lastly, climbing up a pole previously well soaped, a diversion which may be seen, especially at Christmas, in almost every village.

The Valencian is extremely sober. His favourite beverage is fresh water, with a due proportion of sugar; and his standing dish rice. This diet harmonizes with his almost aërial existence. At the same time his passions are ardent, his gestures extravagant; he raises his voice when speaking, and agitates all his limbs. When a Valencian perambulates his rice-ground, leaping all the canals which water it, and disappearing among the tufts of verdure, he looks more like a bird than a man.

Their method of mounting a horse is curious. They take the horse's tail, wind it up into the form of a kind of stirrup, place one foot lightly in it, and

fall on their knees on the animal's back ; then, instantly seizing the mane, they dash away, without any other bridle, with incredible rapidity. In this may be perceived very positive traces of African manners.

Owing to the populousness of this province, and perhaps the vagrant disposition of its inhabitants, Valencian *carreteros* are to be met with on almost all the great roads of Spain. They have light, high, two-wheeled carts, in general covered with bulrushes, lined with *esparto*, and drawn by three, four, or even five mules. With these vehicles they traverse the whole peninsula ; so that you can scarcely enter a *venta* or *posada* without meeting some of these

merry Valencians, with their white smock-frocks and creaking carts. This mode of travelling is economical, and particularly suitable for persons engaged in botanical and mineralogical pursuits. For twelve piastres the traveller may perform a journey of a hundred leagues, and have a large trunk carried into the bargain. If he pleases, the *carretero* will also furnish him with provisions; so that he may be relieved from all trouble on that account. He should not, however, forget to take with him a good mattress, that he may sit more at his ease, and also to sleep on at night, which he will frequently have to pass in the open air. During nine months of the year there cannot be a

more cheap, convenient and agreeable mode of travelling.

In no country is the notion of the guardianship of saints so general as in Spain, and especially in Valencia, where almost every saint has a particular function. Thus St. Roque protects from pestilence, and St. Anthony from fire ; St. Lucia is applied to in diseases of the eyes, and St. Blase in those of the throat. St. Nicholas is the patron of young marriageable females, St. Raymond, of pregnant women, and St. Lazarus, of those in labour. St. Casilda dispenses her aid in hæmorrhages, and St. Apollonia in tooth-ache. St. Augustin gives relief in dropsy, and the kind St. Barbara defends from lightning. In

a word, there is no incident or circumstance, however trifling, but has a saint expressly to superintend it.

The saints perform an important part among the carriers and muleteers of Valencia. Each has his particular patron or patroness, whose image he constantly carries about him as a scapulary, and to whom he commends himself on every occasion. Nobody is more grateful as long as the journey is prosperous, but woe to the saint if any mishap befalls his votary; for the latter immediately flies in the face of his protector, and discharges upon him the whole weight of his indignation for his negligence, as in the instance already quoted from Bourgoing.

Another kind of superstition, very common in Valencia, is what they denominate *mal de ojos*, which does not imply a disease of the eyes, but an evil eye, a bewitching by means of that organ. Against this danger numberless expedients have been devised. The most common way in which the people of Valencia protect themselves from it is by means of amulets, and particularly by *manecillas*, or little ivory hands, called *figas*. In cases of extreme necessity these are an infallible remedy for the basilisk eye, and by means of them the charm is instantly dissolved. Great importance is attached to the position of the thumb between the fore and middle finger ; and in this manner it is

represented in the above-mentioned *manecillas*, which are universally hung round the necks of children.

St. Nicholas is the patron of all young females who are desirous of being married. In almost every country these damsels have various modes of making that most important of all discoveries—who is to be their husband. Thus the girls of Valencia, uttering certain magic words, will, with this view, sometimes open three pods of algarrobas, the first and last seed of which are of great import. At others, pigeons' feathers are blown into the air, and their slower or more speedy descent is a very significant omen. On other occasions smooth pieces of marble are thrown into a

basin, and from the sound they determine the longer or shorter period that is to elapse previously to their marriage. Sometimes, too, the girls will go at midnight to the beach and sit down with their backs to the sea over the hips in water, that they may discover their future husband at the bottom.

Fischer has pictured the ceremonies attending the courtship and marriage of the Valencians in his usual lively manner.—The lovers, says he, are acquainted with each other's sentiments ; the parents have given their consent, and nothing is wanting but that poetic solemnity which confers a kind of legal validity on the marriage contract. An evening is therefore appointed for the

performance of the necessary ceremonies. The lover, accompanied by a *trovador* and his friends, repairs to the house of his charmer. He must bring with him musicians, torch-bearers and other attendants; in a word he ought to neglect nothing that can contribute to give the highest degree of pomp to the procession. On the arrival of this train, the persons composing it form a circle round the house, which is decorated with festoons of flowers. The *trovador* steps forward with the bridegroom, and in the name of the latter begins singing to this effect :—

'Tis now the hour of still midnight,
The stars send forth a brilliant light,
And guide me hither o'er the plain,
Of my coy nymph a glimpse to gain.

He then proceeds to extol her beauty, and his expressions gradually become more animated and glowing. Thus he compares her stature with the palm-tree, her lips with the pomegranate, and in short he describes her as the model of perfect beauty. From her personal charms he passes to her moral qualities; her sweet disposition, her modesty, her cleanliness, and introduces similes, the subjects of which are furnished by the dove, the swallow, the swan and other animals. At length he concentrates the whole in a single word, which signifies woman of all women, or the quintessence of the sex, but which would be more closely translated by *arch-woman*.

As soon as the *trovador* has finished,

the bridegroom knocks at the door, calling his charmer by name three or four times, according to the degree of coyness which she affects. Opening the little *esparto* window, she puts out her head and begs to know what the gentleman wants.

“ ’Tis thee I want, angelic creature !” exclaims he with rapture, and then goes on to describe his passion, which is of course the most ardent under the sun. In order to inspire the damsel with similar sentiments, he cites a number of examples :—

The harmonious orbs which roll above
Are all impell’d by mighty love :
The billows that each other chace
At last dissolve in fond embrace ;
While tree to tree, and flow’r to flow’r,
In am’rous whispers owns its power.

He does not however stop there ; but passing to animated nature, he reminds her of the loves of the various creatures which compose it:—

Hear'st thou the cooing of the dove?
The plaints of Philomela's love?
Hear'st thou the amorous tones which rise
From all that lives beneath the skies?

He then makes the application, and waits for the answer of his charmer.

“What shall I say?” replies she, with affected coyness. “Ah! I am yet much too young. Who would separate the young dove so early from its mother; and pluck a bud that is not yet opened? Besides, you are a stranger to me. Whence come you? Who are you?”

It is easy to conceive what answer

the tender lover returns to these questions, and what impression it makes upon the shy damsel. Though she is expected to hold out for some time, she is soon unable to resist any longer the solicitations of the impassioned seducer. She tears the garland from her hair, throws it to the successful suitor, and promises everlasting love and constancy.

Scarcely has she uttered these words when the musicians strike up a sprightly allegro; all the windows are illuminated; the parents come out with the bashful maiden, and conduct the bridegroom with all his train into the house in triumph. A jocund ball now commences; the refreshments are handed

round in abundance ; and the whole neighbourhood resounds with the firing of guns and shouts of joy.

The wedding day is celebrated with entertainments, dances and other sports. Midnight arrives, and the bridegroom, assisted by his comrades, is obliged to carry off his bride by force, from the midst of her companions by whom she is guarded. He bears her in triumph to the terrace of the house, where the nuptial couch is prepared beneath an arbour of flowers. Thus passes the night, and in the morning the happy couple steal unperceived through the trap-door of the roof into the house. The guests return one after another and assemble to breakfast; the girls bring

their late companion a cradle of *esparto* ; and the day is merrily spent in new diversions, in horse-races, games at ball, puppet-shows, &c.

The Valencians, says Laborde, are remarkable for levity of disposition, versatility of mind and gaiety of manners. A love of pleasure predominates in them. Singing, dancing, entertainments, festivities of every kind constitute the object of their predilection : they are incessantly thinking of them, at work, at prayers, in the streets, at home and in company. The very festivals of the church are with them amusements ; but they are not on this account the less serious when circumstances require it ; they are not the less

active in commerce, the less industrious in the arts, the less assiduous in agriculture, or the less studious in the sciences. Valencia has produced scholars, men of science, artists and men of business enough to remove the imputation cast upon it, owing to deceitful appearances, in the Spanish proverb which says.

“ At Valencia the butchers’ meat is grass ; the grass, water ; the men are women, and the women nothing.” The women however are still less deserving of this reproach than the other sex : though mild, gentle and amiable, they manifest upon occasions more courage and energy than the men.

Madame d’ Aulnoy, who does not appear to have visited Valencia, but pro-

bably described them from hearsay at Madrid, characterizes them at the time she wrote, in the beginning of the last century, as blood-thirsty and addicted to murder. Though it is scarcely possible that the manners of an entire population can have been so atrocious as she depicts them, still the *bandoleros*, or hired assassins, seem to have been formerly very numerous here. A stranger, while passing through the streets of Valencia, and especially those contiguous to the market-place, cannot help shuddering to see on the wall crosses with inscriptions, recording the names of persons who have been assassinated on those spots.

The number of murders, however,

has been greatly diminished in consequence of the establishment of nightly watchmen, an institution unknown in Spain, till it was introduced in 1777, at Valencia, the example of which has been followed in other large cities, such as Madrid and Barcelona. At that period the police having prohibited fire works, which were almost as common as *serenades* at private entertainments, and occasioned frequent fires, a great number of workmen were reduced to extreme distress. An alcalde, named Joachim Van, conceived the idea of employing them usefully for the public and for themselves, by forming them into a nightly watch. Like our watchmen they call the hour and the weather ;

but as, under a sky so pure as that of Valencia, they have scarcely ever to cry any thing but *Sereno*, that word has become, the name by which they are universally designated.

The nobility of Valencia are more proud and haughty than those of any other part of Spain. They pride themselves not only upon the number of their quarters, but upon difference of origin. Thus they are divided into three classes, which live in a state of mutual antipathy, under the denominations of the blue, red and yellow blood.

The *blue blood* comprises those families only which have been elevated to the grandeeship, or have a right to it.

The *red blood* is composed of the ancient families, and more particularly of the old titled families of Castile and Arragon.

The *yellow blood* comprises the modern titles of Castile, and in general the nobles or *hidalgos*, created during the last two centuries.

The citizens of Valencia, of the middle class principally, are too active to envy the noblesse. The females, it is true, are as imperious and as inimical to all serious occupation, as the men are industrious. If the circumstances of their husbands will at all allow it, they live in complete indolence, disdaining even those employments which are the

appanage of their sex. Neither has reading itself any charms for them.

The women of Valencia, however, from that sprightliness of disposition which is peculiar to the country they inhabit, are always in motion; they promenade the streets, go out of one shop into another, often without making any purchase; they frequent the churches; and religious festivals and ceremonies furnish them with abundant pretexts for these perambulations.

They have a particular predilection for the Square of St. Catherine, which is a place of resort for the men, and never go abroad without passing through it, how great soever the circuit they may be obliged to make.

If a man were to remain a whole day on this spot, he would see at least three fourths of the women of Valencia pass by, and that not once only, but in general two or three times.

CHAP. XI.

MURCIA.

The people of Murcia are remarkable for their thoughtlessness and sloth. The Murcian, says Laborde, seldom goes abroad; he stays at home, eats, sleeps and smokes his cigar; if he occasionally stirs out, it is to look at his field or his garden, or to call upon his attorney, his advocate or his confessor.

If the Murcian is absolutely indifferent to the arts, sciences and letters, some excuse may be found for him in the total want of institutions, capable

of facilitating his studies in his native province.

Murillo, a Spanish writer, has faithfully delineated the character of the people of Murcia in his *Geography of Spain*. Children, says he, are so spoiled by their mothers, that they can scarcely bear to go out of sight of the steeple of their native town or village. Hence few Murcians are to be met with at the universities, fewer in the army, and fewer still in the navy. These people have no higher ambition than indolence and good cheer.

This love of sloth is not confined to the wealthy; artisans and workmen have the same aversion to employment. Not content with breaking off from

their occupations twice a day, to take a necessary repast, they follow up each of these repasts with a *siesta*, and that without prejudice to breakfast, luncheon and supper. The least thing is sufficient to divert their attention, and to take them off from the most important occupation : they could not answer any question that may be asked them without laying down the tool they may happen to be using, or the piece of work they may have in hand ; nor would they resume their work upon any account till they have lighted a cigar.

All this they do so slowly, says Laborde, that a stranger cannot help being filled with astonishment. On calculating the time which they lose in the

morning before they begin, and in the evening, by leaving their work early, that occupied by the five meals, that which they devote to sleep in the afternoon, and that which they waste in frequent interruptions to talk, smoke and take snuff, it will be found that scarcely a fourth part of the day is spent at work.

It would be wrong, however, to conclude from these five meals, and the love of good cheer with which Murillo reproaches the Murcians, that they have immoderate appetites. The lower classes, on the contrary, are very temperate, and by no means delicate or nice in the choice of their food; they are content with the most common

vegetables, strongly seasoned with pimento, and it is perhaps for this very reason that they are obliged to eat little at a time, but often. Being habituated to dispense with butchers' meat, they have at length conceived an extraordinary prejudice against beef, setting down all those who have it on their tables for Jews. This kind of meat, therefore, is brought from the distance of ten miles to the capital of the province, where people dare not sell it publicly.

Very little wine is drunk here, though the country produces grapes in profusion. The inhabitants are satisfied with water cooled in porous vases, called *bucaros*, resembling those used

in Egypt for the same purpose. The smell of the water, after standing in these vessels all night, is like that which issues from the dry ground at the beginning of a shower of rain in summer. The *bucaros* of Murcia are of white clay ; those called *alcarazas*, in Andalusia, of red.

The women of Murcia are not less slothful than the men : and those in good circumstances are never seen with a book in their hands, or any of those species of needle-work, which furnish such pleasing occupation for their sex in other countries.

So decided, says Laborde, is the love of idleness among them, that a family wanting a servant maid would

not be able to meet with one during the summer: nay, many of the servants in place quit their situations on the approach of that season, when the productions of the earth begin to be most abundant. They can then easily procure sallad herbs, a few sorts of fruit, melons, and above all pimento; these articles suffice for their subsistence, and are so cheap, that for two-pence they may buy enough to live upon for a whole day. They declare that it would be folly to fatigue themselves with work, when they can subsist without it.

Their love of indolence is carried to such a pitch as to proscribe even music and dancing. The manners of the inhabitants of Carthagená, indeed, are

somewhat different ; in that city, as a commercial sea-port, there is more bustle ; but it must be remarked, that most of the persons engaged there in industrious occupations are foreigners, not only to the province but also to Spain.

The dress of the country-people is not destitute of elegance. The peasant wears, over the *rescilla*, a large leather *montera* or cap, nearly of the same shape as a cocked hat. His waistcoat, generally white, which does not meet in front, and is held together by a clasp, exhibits to view a coarse shirt puckered round the neck. The breeches are covered by a kind of short petticoat. A light mantle in the form of a shawl, about two yards long, and a



PEASANT of the MOUNTAINS of SAGRA.

Pub. by R. Ackermann London 1825.



yard and a half wide, is thrown carelessly over the left shoulder, as shown in the engraving, representing a peasant of the mountains of Sagra in this province.

The women wear a veil, coarse garments and a white flowered apron. The gown is without sleeves, and those of the chemise, descending to the elbow and bound at the extremity by a ribbon, produce a pleasing effect.

In the cities the dress of the higher class of females is nearly the same as that of the other Spanish ladies, but they wear no other head-dress than their own black, sleek and glossy hair. They always carry in their hands a long rosary of large beads, hanging

down to the ground, even at such times when they are not going to church. The military, merchants and lawyers follow the French fashion of dress. The men of the lowest class wear a round hat over a black *rescilla*, a black waistcoat or doublet, and a dark brown mantle.

Fischer describes the men as wearing in summer a white shirt or smock-frock, Scotch philibegs of the same colour, *alpargatas*, and bluish sandals. To complete their dress they put on a small black or scarlet jacket, in such a manner as to allow the sleeves to hang loose. The women, he says, wear blue calico petticoats, and corsets trimmed with broad ribbons; and they twist

their hair in a circle in the Grecian manner, upon the back part of the head. Round the neck they wear a string of large blue beads, with several little gold counters and other ornaments that hang down upon the bosom. Their elegant and close dresses seem invented expressly to display their beautiful forms.

At Elche the costume is quite Valencian; prodigiously wide puckered breeches, a short jacket, waistcoat with hanging frogs instead of buttons, a red or blue scarf round the waist, a coloured handkerchief about the head, sandals of *esparto*, a red and white striped woollen wrapper on the shoulder, and a long cudgel or gun on the arm.

Thus do the peasants here stand or lay their wrappers on the ground, and squat about in parties in the public places.

The annexed engraving represents the costume of a *harriero*, or carrier, of Lorca, in this province. It displays some slight differences from that of the peasant who forms the subject of the preceding plate. His cap is of a different form, and a striped handkerchief is bound round his temples. A wide sash encircles his waist, and his legs are covered by dark-coloured gaiters, which button all the way up.

The neighbourhood of Lorca was some years since the scene of a destructive calamity, that changed a tract formerly most productive and prosper-





CARTER of LOREA.

Pub. by R. Ackermann. London. 1825.

ous into little better than a barren waste. In the Campo of Lorca, a district immediately contiguous to the town, had been constructed an immense reservoir, which collected and again distributed water for irrigating the land. Before the construction of this reservoir, each proprietor disposed at pleasure of the water that ran through his own grounds. A plan for regulating these irrigations was proposed to the government by a man named Lenourda, and it was the more favourably received, inasmuch as it was evidently calculated to benefit the exchequer. The reservoir was therefore constructed, and a prodigious body of water collected: but though the sides

were very solid, they could not resist the accumulation of such a mass. A breach was made on the 30th of April, 1802, and the water suddenly burst forth with such impetuosity as to overthrow and hurry along men, animals, trees, houses and even massive rocks. The town of Lorca was in part utterly destroyed. The like ravages extended to a distance of sixteen leagues; the city of Murcia itself, twelve leagues off, suffered from this terrible catastrophe, by which six thousand persons and twenty-four thousand head of cattle perished. A singular circumstance, which the inhabitants did not fail to regard as the effect of divine justice, was, that Lenourda, the plan-

ner of this work, who did not reside at Lorca, chanced to be there at the moment of the inundation. He had, no doubt, hastened thither on the first appearance of danger, to render assistance, or to see what remedy could be applied, and was the first victim of this lamentable event. The manners of the inhabitants of the place have been greatly affected by its fatal consequences. Formerly all was life and gaiety, now every one is dull and the streets are deserted. This loss is more deeply felt, because kindness and good nature seemed to constitute the principal features in the disposition of these people.

The houses of Murcia are constructed

in a peculiar manner. They are, strictly speaking, mere huts, supported by poles, which, forking off at top, form the thatched roof. The walls are of plaster whitewashed, with one door and one window; they have no partition in the interior, and are in general surrounded on the outside with tall reeds that rise above the roof. At each gable-end there is a cross, which gives these cottages the appearance of hermitages. With these *chozas*, as they are called, the whole plain round the city of Murcia is studded.

Of the inns of this province a late traveller gives the following description :—

It was between Granada and Murcia, says he, that I began to enjoy the com-

forts and conveniencies of the genuine *ventas* and *posadas*. If you ask the mistress of one of these houses what she can give you to eat, she drily replies: "Nothing."—By the bye, I have invariably found the women more uncivilized than their husbands. The host tells you to your comfort: "All that the gentleman has brought with him he can eat here; it shall be cooked for him." Thus the traveller, who does not carry his larder along with him, is at full liberty to run about the town or village in quest of meat, eggs, oil, pepper, bread, wine and whatever else he can get: and I must have cut a curious figure with an *esportilla* under my arm and a tin oil-box in my hand, exactly

resembling the celebrated utensil in which Don Quixote made the *unguento de fierabras*.

The *ventas* and *posadas* themselves are nevertheless frequently handsome buildings, the lower part of which sometimes consists of a barn-like place, supported by pillars, having at one corner a kitchen, with benches and tables for the human guests, and the rest appropriated to cars, cattle, baggage, &c. Hogs, sheep and goats likewise lodge here. Up stairs are a few chambers for delicate visitors, who bring their beds along with them. The muleteers, carriers and other travellers of that class, lie down round the pillars like diverging rays, on their *mantas*, which each of

them, every where, carries about with him on his shoulder ; with this, and a crust of bread and a draught of water, one of these peasants is abundantly provided, even in the midst of the high road. The landlord and landlady are mostly very proud and very rude ; as to the daughter and the maid-servant, you need only turn for their character to Don Quixote : in short, the whole forms a sort of Noah's ark, that exhibits a most amusing spectacle. Every thing is on a scale of rustic *grandezza*, excepting, indeed, the very diminutive benches and tables, which seem to have been made for children.

A main feature in this picture is formed by a row of from six to ten

immense earthenware water-jars, which stand in a corner close to the wall ; and over them, on a shelf, a multitude of smaller vessels and pitchers, also full of water, where every one can drink his fill. In these vessels the water keeps perfectly fresh and cool. There are some of the depth of from twelve to sixteen feet or more, and six feet in their greatest diameter ; these are sunk in the ground in the court-yards of houses, and used exactly like draw-wells, being filled a fresh every fortnight or three weeks. They are composed of several pieces, which are burned singly, and afterwards joined together.

While upon this subject, it may not be amiss to take some notice of the

jarros and *bottijas* of Andujar, which are made of white clay and unglazed. In such a pitcher, water is kept as cold as ice for eight or ten hours, notwithstanding the shaking of the car and the heat of the sun; and the outside of the vessel is always damp. They are made at Andujar, and an extraordinary kind of traffic is carried on with them at Granada, where people perambulate the streets twice a week, having a basket full of this ware on one arm, and one containing old shoes on the other, exchanging the former for the latter. The old shoes are then vamped up and purchased by great and small. These dealers belong to the characteristic figures in the streets and public places.

CHAP. XII.

GRANADA.

Granada was the last possession held by the Moors in Spain, till the year 1492. The Moorish families which, after the overthrow of their monarchy, remained at Granada, where they devoted themselves almost exclusively to the manufacture of woollen stuffs and silks, were subject to incessant persecutions from the clergy and the sovereign. They were compelled to embrace the Catholic religion; but as most of these conversions were only feigned, or at least supposed to be so, these un-

fortunate people still groaned under every kind of vexation and oppression. At length, in 1610, Philip III. published the famous, or rather infamous edict, commanding all persons of Moorish extraction, without distinction, to quit Spain. This measure was the more impolitic and prejudicial, inasmuch as it banished from the country the whole of its industrious population. The unhappy exiles, burning with rage, fled to Africa, where, it is said, the descendants of those expelled from Granada still preserve with care the keys of the ancient habitations of their ancestors. They still cherish a hope that Spain will, sooner or later, be again subjugated by the Moors, and think

that these keys will one day serve their posterity, as a title whereby to recover their lost patrimony.

This proscription, though rigorously, was not completely carried into effect. In 1726 there were still some Moorish families in Spain, in spite of the strict search of the Inquisition: and it appears probable that there may still be persons who, outwardly professing the Catholic religion, are secretly attached to the doctrines of the Koran. Swinburne states, that in the mountains of Daro there is a village evidently peopled by descendants of the Moors. They may be easily distinguished both from the Castilians and the Andalusians, by their broad faces, prominent cheek-

bones, small but extremely bright eyes, and pointed chins.

The ladies of Granada are accounted the most beautiful in Spain. The constant purity of the air, no doubt, tends to keep up the freshness of their complexion. Both sexes are, moreover, distinguished by an agreeable vivacity ; but they are also considered as obstinate and fond of litigation ; hence the lawyers at Granada are more wealthy than those of any other city in the kingdom.

Staunch defenders of the doctrine of the immaculate conception, the people of this city have this inscription in large characters: *Ave Maria purissima, sin pecado concebida*—placed over the doors

of most of the houses. The theatre is remarkable for a regulation, according to which the females exclusively occupy a sort of amphitheatre, while the men are confined to the pit. Swinburne relates that the spectators smoke in the house, and that the performances are continually interrupted by persons striking fire with flint and steel. The same traveller mentions a circumstance tending to prove the strict regulations of the market in this city. Among the rest, no person is allowed to carry away what he has bought, till he has had it weighed by officers appointed for the purpose. A servant of Swinburne's was put in prison for having unknowingly violated this rule. An alguazil coming

behind him, seized the basket in which he had just deposited a leg of mutton. The Englishman, who did not understand a word of Spanish, mistaking the alguazil for a thief, snatched the leg from him and employed it as a weapon, with which he struck him in the face and knocked him down. Other officers came up to the assistance of their comrade. Swinburne and his fellow-travellers had some difficulty to obtain the liberation of the poor fellow, who had added to a very innocent infraction a highly punishable offence.

CHAP. XIII.

ANDALUSIA.

A lively traveller thus describes the characteristic features of this extensive province, as observed in the route from Madrid to its capital, Seville. On this road you meet trains of one or two hundred mules, mostly laden with preserved fruit from Malaga, attended by fifteen or twenty men, preceded by the master, riding on a particularly fine animal, and all of them armed with guns. The foremost and hindmost mule carry a strange kind of long bell, which is not fastened to the neck, but hangs from

one side of the saddle, and reaches nearly to the ground.

Almost the only pedestrians are troops of peasants going from the mountains of Soira and Calatayud, on the borders of Castile and Arragon, to Andalusia, to the olive-harvest, and to press the oil from that fruit. This is a labour which the Andalusians never perform themselves : the most convenient reason to assign for it is, that they are too indolent. Intelligent people, however, assert, that abundance of hands willing to undertake the job might be found in Andalusia ; but as the stewards of the few great landed proprietors, among whom the whole province is divided, find it more advantageous to hire strangers, to whom they give up part

of that which they rob their masters of, in order that they may make the more sure of the other, it has been long customary to relinquish this occupation entirely to those mountaineers, who earn enough in winter in Andalusia to support them in summer in their native mountains.

We met, continues the same traveller, several flocks of these birds of passage, gaily pursuing their way, some of them with an Andalusian guitar in their midst; and sometimes two or three portly well-dressed personages on stout horses, with their *criado* (servant) behind them, all well armed, having a broad leather girdle buckled round them, and saddle-bags laid across their animals. These come from the southern part of

Andalusia, chiefly from the vicinity of Antequera, where they carry on a contraband trade with Gibraltar, introduce English commodities, and proceeding with money and goods to the markets of Castile and Arragon, purchase mules which they again sell with profit in Andalusia. The *contrabandista*, or smuggler, is considered in Spain as a gentleman, or even something higher.

Such are the principal characters that serve to beguile the tediousness of the way. You may see, to be sure, here and there a peasant making believe to plough—that is, walking over his field, with a couple of mules and a plough before him—but what a plough! the

first of all ploughs could scarcely have been more rude. It is composed of two pieces of wood; one turns up the ground, and is provided at the upper end with a handle; the other representing the beam, is attached to the former. This is all.

The crosses erected here and there along this road occasionally furnish topics of conversation. They are of wood, and mark the spot where an unfortunate traveller has been shot by robbers, or perished by any other accident. Some of them bear an inscription, soliciting prayers for the soul of the deceased. Every good Christian who passes, accordingly says an *Ave Maria*, and

throws a stone at the cross, or what is still better, a bunch of an aromatic herb, which grows here and there.

The usual costume of the men in Andalusia consists of a jacket and waistcoat, profusely ornamented with silk lace, and buttons of silver filigree, the hair clubbed and tied with broad black ribbon, and a neat cap of cloth or velvet. The *harriero* of Cordova is clothed in a complete dress of the tawny brown leather of his native province.

The ladies of Seville, when they go abroad, are almost all dressed in black : but one of their fashionable amusements is to repair to the *Plaza de la Constitucion*, on Sunday and Thursday evenings, to hear the tattoo beaten, and

then, attired in a kind of white bed-gown, with white *mantillas* over their heads, they look like spectres.

At Cadiz, and in some other towns at a distance from the capital, females have retained the ancient costume when they go abroad and to church. This dress, which differs but little from that worn anterior to the accession of the house of Bourbon, consists of a lace *mantilla* and a close satin gown adorned with velvet. Over this they commonly put a lace habit, which descends to the knees, and is bordered with a fringe of corded silk. Though this robe is almost always black, and is never put on except to go to mass, some ladies wear it of other colours. The annexed engraving





LADY of CADIZ.

Pub. by R. Ackermann London 1825.

represents a lady of Cadiz in this dress, over which a rich shawl is frequently worn. Young females are generally attended by an old duenna. Ladies scarcely ever go to church without wearing round their necks a rosary, with a cross suspended to the extremity of it, which descends very low, but rather serves to shew affectation than to prove sincere piety.

The ladies of Cadiz are described as being lively, amiable and prepossessing. Their complexion is swarthy, but very clear; their features are regular, and their eyes remarkably large and animated. Their shape is elegant, and their whole demeanour extremely graceful.

The Andalusians may be considered as the Gascons of Spain, and, like their

French brethren, they pique themselves on their bon-mots. The *gracia andaluz*, indeed, is proverbial throughout the whole kingdom. It is true enough that among the common people you every moment hear something said that extorts a laugh from the gravest. It is impossible to determine in what this comic effect consists, and still less to describe it, as these sallies are the fancies of the moment; and frequently their chief force depends on the modulation of the voice, and a certain negligence of expression connected with the well-known indolence of the Andalusians. This indolence, founded on cheerful content, and occasionally combined with indefatigable perseverance,

forms the most singular contrasts. The same man who, if he has a few oranges a day and a mess of *gaspacho* at night, a mantle and a dry shady corner to lie down in, but above all a cigar, will not lift a finger to work, even for money—drily observing: “If you were to offer me twice as much I would not stir, because I am comfortable here;”—the same man at another time will go twenty-four *leguas* in eighteen hours, always on the trot, and will lie down by the road-side with his head turned the way he is going, that when he awakes in the dark he may know what direction to pursue:—and in this manner he runs, with only a few oranges in his pocket, to the place of

his destination. At home, on the contrary, in his ordinary course of life, he would not run ten yards while he has an ass that is able to carry him.

The charge preferred against the Andalusians of neglecting the cultivation of their beautiful country is extremely unjust. Their indolence is not the cause of this effect; for, in the first place, they have not land to cultivate, as the whole province belongs to a few great proprietors. If they are indolent, the reason is because their necessities do not compel them to work. Our labourers would not work any more than they unless forced by want. The Andalusian needs but very little to eat and drink. So long as he has a girl

to whom he pays his addresses, a cigar, a gun, and, if in rather superior circumstances, a horse and a greyhound, he lives like a king. All these things he procures with very little cost ; and these, with the bull-fights, are all that he need earn and spend money for. Leading a life of ease, such a countryman, when equipped in his best, cuts a figure, especially if he belongs to the more wealthy class. He wears a jacket adorned with a profusion of lace and silver buttons, a fine waistcoat, prodigious frill, blue or brown silk breeches, and elegantly worked leather gaiters, with silver lace, tassels and ornaments. A broad red silk scarf encircles his

waist, and underneath it is a cartridge-case with a wrought cover. Thus accoutred, he is mounted on a fine black horse, with a high saddle and short stirrups, in the Turkish fashion, covered all over with a net that descends to the ground. To the saddle is slung a long Biscay gun, and behind, clinging to him, is seated his *Dulcinea*. This is a picture of a genuine *Majo* in all his glory, and no bad figure he makes. If he is a *contrabandista* (smuggler) into the bargain, every body of course knows him, and the people in the wine-houses and other public places say to one another: "There comes a smuggler! Look at the bold fellow!"





MAJOR of CORDOVA.

Pub. by R. Ackermann London. 1825.

The annexed plate represents a Majo of Cordova, whose dress does not differ essentially from that just described.

The rustic and almost savage manners of the noblesse of Olbera are unparalleled in Andalusia. Both gentlemen and peasants claim a wild independence, a liberty of misrule, for their town, the existence of which betrays the real weakness that never fails to attend despotism. An Andalusian proverb desires you to "Kill your man and fly to Olbera." Mr. White mentions a remarkable instance of the impunity with which murder is committed there, and which occurred two years before his visit. The *alguazil mayor*, a law-officer of the first rank, was shot

dead by an unknown hand, when retiring to his house from an evening *tertulla*. He had offended the chief of a party, who was known to have formerly dispatched another man in a similar way: and no doubt existed in the town that Lobillo had either killed the alguazil, or paid the assassin. The expectation however of his acquittal was as general as the belief of his guilt.

The fact is, that the constant use of spirits keeps many of the inhabitants of this place in a state of habitual intoxication. One cannot cross the threshold of a house at Olvera, without being presented with a glass of brandy, which it would be an affront to refuse. The exploits performed at their drinking-

bouts constitute the traditional chronicle of the town, and are recounted with great glee by young and old. The idea of mirth is associated by the fashionables of Olvera with a rudeness that often degenerates into downright barbarity. The sports of the field are generally terminated by a supper at one of the *cortijos*, or farm-houses of the gentry, where the *gracioso*, or wit of the company, is expected to promote some practical joke when mischief is ripe among the guests. The word *culebra*, for instance, is the signal for putting out the lights, and laying about with the first thing that comes to hand, as if trying to kill the *snake* which is the pretended cause of the alarm. The

stomachs of the party are on other occasions tried with a raw hare or kid, of which no one dares refuse to eat his share : it is by no means uncommon to propose the alternative of losing a tooth or paying a fine.

Another instance of the lawless proceedings which take place at Olvera, is related by Mr. White as having occurred during his visit, at an evening party, given by a young gentleman, the acknowledged *gracioso* of the upper ranks. The dance was suddenly interrupted by the hoarse voice of the host, Don Juan de la Rosa, who happened to be in the kitchen on a visit to a favourite jar of brandy. The ladies, though possessed of strong nerves, showed evident symp-

toms of alarm, and we all hurried out, says Mr. White, anxious to ascertain the cause of the threatening tones which we had heard. Upon our coming to the hall, we found the doughty hero standing at a window with a cocked gun in his hands, sending forth a volley of oaths, and protesting that he would shoot the first man who approached his door. The assault, however, which he had thus gallantly repulsed being now over, he soon became cool enough to inform us of the circumstances. Two or three individuals of the adverse party, who were taking their nightly rounds under the windows of their mistresses, hearing the revel at Rosa's house, were tempted to interrupt it by just setting

fire to the door of the entrance-hall. The house might in a short time have been in flames, but for the unquenchable thirst of the owner, which so seasonably drew him from the back to the front of the building.

The houses in Andalusia are generally two stories high, with a gallery or corridor, which runs along the four, or at least three of the sides of the *patio* or central square, affording an external communication between the rooms above-stairs, and forming a covered walk over the doors of the ground-floor apartments. These two suites of rooms are a counterpart to each other, being alternately inhabited or deserted in the seasons of winter or summer.

About the middle of October every house in Seville is in a complete bustle for two or three days. The lower apartments are stripped of their furniture, and every chair and table—nay, the kitchen vestal with all her laboratory, are carried off to winter quarters. This change of habitation, together with mats laid over the brick floors, thicker and warmer than those used in summer, is all the provision against cold which is made in this country. A flat open brass pan, about two feet in diameter, raised a few inches from the ground by a round wooden frame, on which those who sit near it may rest their feet, is used to burn charcoal made of brushwood, which the natives call *cisco*. Such

is the effect of habit, that they are seldom aware of any inconvenience arising from the choking smell of their brasiers.

The precautions against heat are numerous. About the latter end of May, the whole population moves down stairs. A thick awning, which draws and undraws by means of ropes and pulleys, is stretched over the central square, on a level with the roof of the house. The window-shutters are nearly closed from the morning till sun-set, admitting just light enough to see one another. The floors are washed every morning, that the evaporation of the water imbibed by the bricks may abate the heat of the air. A very light mat, made of a delicate sort of rush, and dyed with a va-

riety of colours, is used instead of a carpet.

The *patio*, or square, is ornamented with flower-pots, especially round a *jet d'eau*, which in most houses occupies its centre. During the hot season the ladies sit and receive their friends in the *patio*. The street-doors are generally open, but invariably so from sun-set till eleven or twelve at night. Three or four very large glass lamps are hung in a line from the street-door to the opposite end of the *patio*; and as in most houses those who meet at night for a *tertulla* are visible from the streets, the town presents a very pretty and animated scene till near midnight. The poorer class of people, to avoid the in-

tolerable heat of their habitations, pass a great part of the night in conversation at their doors; while persons of all descriptions are moving about till late, either to see their friends, or to enjoy the cool air in the public walks.

This gay scene vanishes, however, on the approach of winter. The people retreat to the upper floors; the ill-lighted streets are deserted at the close of day, and they become so dangerous from robbers, that few but the young and adventurous retire home from the *tertulla* without being attended by a servant, sometimes with a lighted torch. The free access to the house which prevails in summer is now checked by the caution of the inhabitants. The

entrance to the houses lies through a passage with two doors, one to the street, and another called the middle door, (for there is another at the top of the stairs) which opens into the *patio*. This passage is called *zaguan*, a pure Arabic word, which means a porch. The middle door is generally shut in the day-time; the outer is never closed but at night. Whoever wants to be admitted, therefore, must knock at the middle door. This knock, which must be single and by no means loud, is answered by a "Who is there?" The stranger replies, *Gente de paz*, "peaceful people," and the door is opened without farther enquiry. Peasants

and beggars call out at the door *Ave Maria purissima!* "Hail spotless Mary!" The answer in that case given from within is, *Sin pecado concebida*—"Conceived without sin."

This custom is a remnant of the fierce controversy which existed, about three centuries since, between the Franciscans and Dominicans, whether the Virgin Mary had or had not been subject to the penal consequences of original sin: the latter contending for the propriety of such a privilege. The Spaniards, and especially the Sevillians, with their characteristic gallantry, supported the honour of Our Lady, and embraced the opinion so warmly, that

they turned the watchword of the party into the form of an address, which is still so prevalent in Andalusia.

During the heat of the dispute, and before the Dominicans had been silenced by the authority of the Pope, the people of Seville began to assemble in various churches, and sallying forth with an emblematical picture of the sinless Mary, placed upon a sort of standard surmounted by a cross, they paraded the city in different directions, singing a hymn to the Immaculate Conception, and repeating aloud their beads or rosary. These processions have continued to our times, and they constitute one of the nightly nuisances of this place, though they are confined at

present to the lower classes. Whenever one of these shabby processions presents itself, it takes up the street from side to side, stopping the passengers and expecting them to stand uncovered in all kinds of weather, till the standard is gone by. These awkward and heavy banners are called at Seville *sinpecados*, or sinless, from the theological opinion, in behalf of which they were raised.

Under Charles III. the Spanish dominions in Europe and America were placed under the protecting influence of the Immaculate Conception. This declaration diffused universal joy, and was celebrated with public rejoicings on both sides of the Atlantic. The king

instituted an order under the emblem of the Immaculate Conception, a woman dressed in white and blue ; and a law was enacted, requiring a declaration upon oath of a firm belief in that doctrine from every individual, previously to his taking any degree at the universities, or being admitted into any of the corporations, civil or religious, which abound in Spain. This oath is administered even to mechanics, upon their being made free of a guild.

CHAP. XIV.

ESTREMADURA.

This province affords but little for separate remark.

The usual dress of the generality of its male inhabitants is distinguished by a brown jacket without a collar, and with sleeves which lace at the shoulder, so that they can be removed at pleasure. A red sash is universally worn, and a cloak is generally carried on the left arm.

The shepherds of its immense plains, like the herdsmen of Castile, of whom a representation is given in the first volume, wear an upper dress of sheep-